TRANSLITERATION SYSTEM

Arabic Character	Symbol	Example		Arabic Character	Symbol	Example
أ/ء	a/'	*amen/`ishâ'*		ف	f	*faith/fatwa*
ب	b	*bad/Bilâl*		ق	q	*Qurâ'n*
ت	t	*tap/tasmiyah*		ك	k	*kill/Ka`bah*
ث	th	*think/thaqîf*		ل	l	*qiblah*
ج	j	*Jew/janâbah*		م	m	*man/marwah*
ح	h	*Muhammad*		ن	n	*Noah/nasî'ah*
خ	kh	*Al-Bukhârî*		هـ	h	*has/hilâl*
د	d	*day/diyah*		ة	h/t	*zakâh/ zakâtul-fitr*
ذ	dh	*Dhul-Hijjah*		و	w	*way/witr*
ر	r	*far/ribâ*		ي	y	*yard/talbiyah*
ز	z	*zero/zayd*		ـَ	a	*fadl*
س	s	*say/sura*		ـِ	i	*fiqh*
ش	sh	*show/`ishâ'*		ـُ	u	*sunnah*
ص	s	*`Asr*		ـَا/ـَى	â	*Âdam/siwâk*
ض	d	*ifâdah*		ـُو	û	*Dâwûd*
ط	t	*tawâf*		ـِي	î	*hadîth/hanafî*
ظ	z	*zuhr*		ـَوْ	aw	*await/`awrah*
ع	`	*rak`ah*		ـَيْ	ay	*ayman*
غ	gh	*maghrib*				

AUTHOR'S BIOGRAPHY

Muhammad bin Abdul-Wahhab

Shaykh-ul-Islam, Muhammad bin Abdul-Wahhab, was a renowned religious scholar and a great reformer of his times. He held a unique and unparalleled position as an exponent of Qur'aan, Hadeeth and different branches of knowledge. With his intellect and a deep grasp over the religious learning, he impressed the high ranking contemporary scholars and brought them around his own viewpoints.

In his works, Shaykh-ul-Islam has not only elaborated the Qur'aan and Sunnah, but has also uprooted the polytheistic views and has made a hard struggle to eradicate the heresies and accretions.

His Birth and Lineage

Shaykh-ul-Islam, Muhammad bin Abdul-Wahhab, was born in 1115 H. in the city of Uyainah, seventy kilometers northwest of Riyadh, the capital of the Kingdom of Saudi Arabia. He belonged to a highly respectable and scholarly family; his father Sheikh Abdul-Wahhab bin Sulaiman, characterized by his profound scholarship and righteousness, inherited an exalted status from his ancestor Shaykh Sulaiman bin Ali, the chief of the scholars and well versed in teaching, writing and giving verdict.

Education

Shaykh-ul-Islam acquired his primary education from his esteemed father at his native place and was nurtured under his guidance. He was intelligent enough to memorize the Qur'aan by heart at the very tender age of ten only. He read the books on Tafseer (exegesis), Hadeeth and Fiqh. From the very outset, he was greatly interested in studying the works of early scholars, particularly those of Shaykh-ul-Islam Ibn Taimiyah and his noble disciple Allamah Ibn Qaiyim. He went through all those books and well grasped the contents.

On attaining the age of maturity, he set out to perform Hajj at Makkah and derived benefits from the scholars there. He then proceeded to Al-Madinah, met the learned ones there, and adopted the studentship of two renowned erudite, Shaykh Abdullah bin Ibrahim bin Sa'id Najdi and Shaykh Muhammad Hayat Sindhi for a long period. Out of the curiosity for higher education, he took also the journey to Iraq and Basrah and got himself benefited there.

Condition of Najd

In those days, the people of Najd were badly indulged in polytheistic deeds and un-Islamic practices. They were completely overwhelmed with polytheism. The graves,

trees, stones, caves, evil spirits and insane persons were regarded as deities. The baseless stories and tales were ascribed to them to manifest their excellence. The worldly Ulama too had misguided them for the fulfillment of their materialistic lust. The soothsayers and magicians were having their influence over the society.

None could dare challenge their holds on the commoners. Same condition was prevailing in both Makkah and Al-Madinah also. Yemen was also in the same line. Polytheism, erection of structures on the graves, seeking refuge and assistance of the dead, saints and jinns were the common religious features.

Mission of Da'wah

Having studied this pitiable condition of the nation, Shaykh was highly moved. More pitiable was the situation that no one was ready to take trouble to guide the people to the Right Path. It is obvious that to take this task meant to challenge those evildoers who had) their provisions through these practices. It meant to make oneself prepared to face every torture and atrocities from these selfish misguiders and their followers. But Shaykh resolved to make every effort to fight against the circumstances up to the extent of Jihad.

Shaykh started his mission. He invited the people to the Tawheed (Islamic Monotheism) and guided them to the Qur'aan and Sunnah. He urged upon Ulama to strictly follow the Qur'aan and Sunnah and derive the issues directly from them. He forcibly contradicted the blind following of any scholar of the Ummah in preference to the Qur'aan and Hadeeth.

Shaykh was a man of courage and enthusiasm. He started his preaching, made correspondence with religious scholars inviting them to lend helping hands in eradication of the prevailing absurdities and defilements in religious matters.

A number of scholars from Makkah, Al-Madinah and Yemen accepted his invitation, and supported him. But apart from them, there were also such ignorant and selfish scholars who criticized him and kept themselves aloof.

The so-called learned ones rose against Shaykh as they were being affected by his Da’wah in terms of their worldly gains. Even then he took journey to different places to convey his message to the people given to error. Traveling through Zabir, Ahsa, Huraimala, he reached Uyainah.

Arrival at Uyainah

That was the period when the ruler of Uyainah was Uthman bin Hamd bin Ma'mar. He welcomed Shaykh gladly, and assured him every help in his mission of Islamic Da'wah. Shaykh devoted himself to this great work of reformation for the sake of Allah (ﷻ). He gained the popularity far and wide. People started resorting to him in large numbers. He became engaged in their guidance and teachings.

Shaykh, however, continued his struggle to free the environment from all the defilements and pollutions. There were numerous tombs, graves, caves, and trees etc, which were worshipped by the Muslims. With the help of Amir Uthman bin Ma'mar, most of them were extirpated by Shaykh. He became engaged in purifying the people from polytheistic and heretic rituals in Uyainah and its surroundings.

In the mean time, a woman came to him for her purification from the sin of committing adultery. Investigations- were made as to whether she was mentally sound or not and also that whether she had chose for the punishment under some pressure or voluntarily. When it was confirmed that she was doing that voluntarily out of repentance, Shaykh ordered for the Rajm (to kill by throwing stones-punishment for adultery). Owing to these events dismantling of tombs, self-surrendering of the woman for punishment and migration of the people to Uyainah to seek guidance from the Shaykh-the reputation of Shaykh spread far and wide.

Exit from Uyainah and Entrance to Dar'iyah

When the ruler of Al-Ahsa and its surroundings, Sulaiman bin Urai'ar came to know about the popularity of Shaykh among the people, he became afraid of the growing strength of the Shaykh and resolved to crush him at the very outset, lest he should overthrow him from his power. So he threatened Amir Uthman, with whom Shaykh was living, and asked him to kill the Shaykh. Amir Uthman was not in a position to withstand Sulaiman, hence he became panicky. Apprehending that if he disobeyed his order, he would punish him and overpower him, he made Shaykh acquainted with the whole situation and submitted him to migrate to any other place. And Shaykh migrated from Uyainah to Dar'iyah.

The people of Dar'iyah knew the Shaykh very well and they were also aware of his mission. When the ruler of Dar'iyah Amir Muhammad bin Saud came to know about the arrival of the Shaykh in his territory, he was much pleased and visited him at his place. Muhammad bin Saud belonged to a pious family and himself was a practical Muslim. He exchanged his views with Shaykh and was rejoiced to know that his mission aimed to revive Qur'aan and Sunnah and the Islamic teachings in its original form; he desired to promote firm belief in the Oneness of Allah (سبحانه وتعالى) and true guidance of Prophet Muhammad (ﷺ)

Pledge to propagate the teaching of Islam

Shaykh described before him the accounts of the Prophet (ﷺ) and his Companions as to how did they strive for the cause of Allah (سبحانه وتعالى), enduring all the difficulties and making their best efforts with all the sacrifices. Shaykh persuaded the Amir also to the same and assured him of Allah's pleasure in the Hereafter, and His favour and victory in this world. Ibn Saud, being convinced by the Shaykh, agreed with him and promised his full support to him and to his mission, provided when Allah would bless him with victory, he would not leave him. Shaykh also gave his words to this effect, and thus Ibn Saud gave Shaykh his pledge to propagate the teachings of Islam (esp. Tawheed, the Oneness of Allah),

mobilize Muslims for Jihad (fighting for the cause of Allah ﷻ), emphasize adherence to the Sunnah of Allah's Messenger (ﷺ), enjoin the good deeds and forbid the evils. Shaykh invoked Allah (ﷻ) to be his Guide and bless him to be firm in his determination, and to give him every success in this life and the Hereafter.

Dar'iyah, the Centre of Da'wah

At this time Shaykh found himself in a peaceful environment, most suitable for his work of Da'wah. He seized the golden opportunity and started to educate the masses. People of Dar'iyah and its surroundings resorted to him for the lessons in Islam. Amir Muhammad bin Saud presented himself before the Shaykh as one of his students of Islam along with the members of his family. Dar'iyah was crowded with the people visiting for learning. Shaykh started teaching, preaching and inviting people to Allah (ﷻ). He undertook the task of delivering lectures on different branches of knowledge namely, Tawheed (Islamic Monotheism), exposition of Qur'aan and Sunnah, knowledge of Fiqh and (May Allah be pleased with him) language etc.

Thus Dar'iyah turned into a centre of learning and Da'wah, and people started migrating to it in a large number. The concourse of people and far-reaching effect of his mission made him far-famed which rendered his enemies into jealous. They started false propaganda against the Shaykh and even blamed him of blasphemy, and branded him a Zindiq and sorcerer. Shaykh was a man of courage. He did not care for these blames and continued his mission with full enthusiasm. He even debated his opponents in the best manner and in a polite way. This attitude proved very effective and rendered his opponents to be his supporters. Shaykh, along with his work of Da'wah, planned for Jihad against overwhelming polytheism and heretic ideas and practices, and invited people of all ranks to join in this mission. Delegates from every comer of the Arab Peninsula visited Dar'iyah to pledge their support to Shaykh and to take lesson of true monotheism of Islam. Then they would return back to their areas to teach the same to their people and educate them.

The ruler of Uyainah and the elites took journey to pay visit and requested him to turn back to Uyainah. But Shaykh rejected the proposal. They also pledged to fight for the cause of Islam till their last. Shaykh also sent his disciples to the different regions and countries to preach the teachings of Islam based only on Qur'aan and authentic Ahadeeth of the Prophet (ﷺ).

Correspondence with Rulers

Shaykh drew the attention of the rulers and the scholars of each region towards the polytheism and heresy in which the people were indulged, and invited them for their eradication. For the purpose, he stepped into correspondence. He wrote letters to the rulers, elites and scholars of Najd, Riyadh, Kharj, towns of the southern region, Qaseem, Hayel, Washm, Sudair etc. He also wrote to the outstanding Ulama of Ahsa, Makkah and Al-Madinah. Outside the Arab Peninsula, he made correspondence to the learned figures of Syria, Iraq, India, and Yemen as well. He maintained his communication with them,

explained them the aims and objects of his mission, substantiated the points with Qur'aan and Sunnah and invited their attention towards the eradication of absurd and heretical beliefs and practices in the masses.

Shaykh's mission spread far and wide. A large number of scholars and other people throughout India, Indonesia, Afghanistan, Africa, Morocco, Egypt, Syria, Iraq, etc. got influenced and attracted towards his Da'wah. They also stood up in their own regions, with a great zeal and enthusiasm, to invite the people towards Allah (﷾) and to the pure and basic teachings of Qur'aan and Sunnah, free from all heresies and misinterpretations.

Death

Shaykh dedicated his whole life for this Da'wah and Jihad with his utmost sincerity and with the help of Muhammad bin Saud and his son Abdul-Aziz, the rulers of Dar'iyah. He breathed his last on the last day of the month of Dhul-Q'adah in 1206 H (1792 A.C).

Impact of Da'wah

As a result of the continued Da'wah, vigorous struggle and Jihad in the way of Allah (﷾) for a long period of about fifty years from 1158 H to 1206 H. A complete victory over the entire Najd was gained. People abandoned worshipping graves, tombs, shrines, trees etc. and all the more they deserted all of them and practiced the pure faith of Islam. Blind following of the forefathers, ancestors and traditions in vogue was abandoned; and Shari 'ah was revived and established. Obligatory duties were being observed in the light of Qur'aan and Sunnah.

A framework for enjoining good deeds and forbidding bad ones was instituted. Mosques began to be visited by people in abundance for performing Salat.

Peace and tranquility prevailed everywhere, in towns as well as in villages. People became safe even in deserts and on lonely ways. The ignorant and notorious bedouins moulded their conduct. The preachers and preceptors were sent to every comer to teach and educate the common people.

Thus a thorough revival of the complete religion came into existence.

After the expiry of Shaykh, his sons, grandsons, disciples and supporters continued the work of Da'wah and Jihad in the way of Allah (﷾). Among his sons, the most ardent in these activities were: Shaykh Imam Abdullah bin Muhammad, Shaykh Husain bin Muhammad, Shaykh Ali bin Muhammad and Shaykh Ibrahim bin Muhammad; and among his grandsons were: Shaykh Abdur-Rahman bin Hasan, Shaykh Ali bin Husain, Shaykh Sulaiman bin Abdullah. Apart from them, a large group of his disciples including Shaykh Hamd bin Nasir, scholars from Dar'iyah and others remained continuously engaged in inviting people towards Allah's true religion by writing and publishing books, fighting for the cause of Allah (﷾) and making correspondence in this regard.

Some of his works

Despite the fact that Shaykh-ul-lslam Muhammad bin Abdul-Wahhab was a reformer and a man of Da'wah, he still engaged in writing also. His some famous works are as follows:

- Kitaab At-Tawheed
- Kitaab AI-Kabaair
- Kashf Ash-Shubhat
- Mukhtasar Seerat Ar-Rasool
- Masail Al-Jahiliyah
- Usool Al-Iman
- Fadail Al-Qur'aan
- Fadail Al-Islam
- Majmu' Al-Ahadith
- Mukhtasar Al-Insaf wa Ash-Sharh Al-Kabeer
- Al-Usool Ath- Thalatha
- Aadab Al-Mashi ila As-Salat

And others

COMMENTATORES'S BIOGRAPHIES

SHAYKH SALIH IBN FAWZAN AL-FAWZAN

He is the noble Shaykh Dr. Salih Ibn Fawzan Ibn Abdullah from the family of Fawzan from the people/tribe of ash-Shamaasiyyah. He was born in 1354H (1933 AD). His father died when he was young so he was brought up by his family.

He learned the Noble Qur'aan, the basics of reading and writing with the Imaam of the masjid of the town, who was a definitive reciter, Shaykh Hamood Ibn Sulayman at-Talal, who was later made a judge in the town of Dariyyah (not Dar'iyyah in Riyadh) in the region of Qaseem.

He later studied at the state school when it opened in ash-Shamaasiyyah in the year 1369H (1948). He completed his studies at the Faysaliyyah School in Buraydah in the year 1371H (1950) and was then appointed a school teacher. Then he joined the educational institute in Buraydah when it opened in the year 1373H (1952), and graduated from there in the year 1377H (1956).

He then joined the Faculty of Sharee'ah at the University of Imaam Muhammad in Riyadh and graduated from there 1381H (1960). Thereafter he gained his Masters degree in fiqh, and later a Doctorate from the same faculty, also specializing in fiqh.

After his graduation from the Faculty of Sharee'ah, he was appointed a teacher within the educational institute in Riyadh, then transferred to teaching in the Faculty of Sharee'ah. Later, he transferred to teaching at the Department for Higher Studies within the Faculty of the Principles of the Religion (usool ad-deen). Then he transferred to teaching at the Supreme Court of Justice, where he was appointed the head. He then returned to teaching there after his period of headship came to an end. He was then made a member of the Permanent Committee for Islamic Research and Fataawa, where he continues to this day.

The noble Shaykh is a member of the Council of Senior Scholars, and member of the Fiqh Committee in Makkah (part of ar-Raabitah), and member of the Committee for Supervision of the Callers (du'aat) in Hajj, whilst also presiding over (his main role) membership of the Permanent Committee for Islamic Research and Fataawa. He is also the Imaam, khateeb and teacher at the Prince Mut'ib Ibn 'Abdul-'Azeez Masjid in al-Malzar.

He also takes part in corresponding to questions on the radio program "Noorun 'alad-Darb" (Light along the Path), as he also takes part in contributing to a number of Islamic research publications at the Council for Islamic Research, Studies, Theses and Fataawa which are then collated and published. The noble Shaykh also takes part in supervising a number of theses at the Masters degree and Doctorate level. He has a number of students of knowledge who frequent his regular gatherings and lessons.

He himself studied at the hands of a number of prominent scholars and jurists, the most notable of whom were: Sh, Abdul-Azeez Ibn Baz (d. 1420H), Sh. Abdullah ibn Humayd (ﷺ), Sheikh Muhammad al-Ameen ash-Shanqeetee (d. 1393H), Sheikh Abdur-Razzaq 'Afeefee (ﷺ),Shaykh Saleh Ibn Abdur-Rahman as-Sukaytee, Sh. Saleh Ibn Ibraaheem al-Bulayhee, Sh. Muhammad Ibn Subayyal, Shaykh Abdullah Ibn Saleh al-Khulayfee, Sh. Ibraaheem Abdul-Muhsin, and Sh. Hamood Ibn Aqlaa, Sh. Saleh Ali an-Naasir.

He also studied at the hands of a number of scholars from al-Azhar University (Egypt) who specialized in hadeeth, tafseer and Arabic language.

In Da'wah Sh. Salih Fawzan has played a major role in calling to Allah and teaching, giving fatwa, khutbahs and knowledgeable refutations.

His books number in the many, of which many are translated into English, but the following are just a handful which include:

- Kitaab Tawheed
- Al-irshaad ilas-Saheehil-I'tiqaad
- al-Mulakhkhas al-Fiqhee
- Foods and the Rulings regarding Slaughtering and Hunting, which is part of his Doctorate.
- At-Tahqeeqaat al-Mardiyyah in inheritance, which is part of his Masters degree
- Rulings relating to the Believing Women.
- A refutation of Yusuf Qaradawi's book 'al-Halaal wal-Haraam'.

Shaykh Salem Al-Amry

Shaykh Salem al-Amry is from the United Arab Emirates. He is a Computer Engineer by profession, however has spent a major part of his youth studying under different scholars. He has taken the effort to obtain knowledge of the different sciences of Islam including ‘Aqeedah, Usool, Hadeeth, Fiqh, Tafseer, Arabic language and more.

His teachers include: Shaykh Ali Khashshan and Shaykh Mahmood 'Atiyyah, who were two of the first students of Shaykh Albani and under both Shaykh Salem studied ‘Aqeedah. Shaykh Abdul Bari as-Salafee - hadeeth, Shaykh Hamad bin Aqeel, Judge from KSA - Fiqh Bulugh Al-Maraam, Shaykh Saad ash-Shalabi, Judge from KSA – inheritance, Shaykh Mustafa Makkee al-Azharee - Fiqh, Shaykh al-Maimoni al-Maghribi, Judge from Morocco - Arabic Language, Shaykh Ahmad Salaah al-Masri senior student of Shaykh Muqbil - Aqeedah , Shaykh Mohamad Sami Moqbil student of Shaykh Hudhaifi of Medina - Tafseer and Tajweed, Shaykh Sayed Hadi bin Ahmad al-Haddaar Mufti of Comoros - Saheeh Muslim.

Shaykh Salem Al Amry is truly remarkable, one of very few scholars in our time who adhere to Qur’aan and Sunnah.

May Allah (﷿) bless him and his family in this world and the hereafter, Insha Allah.

Shaykh Abdur-Ra'uf Shakir

Abu Muhammad Abdur-Ra'uf Shakir, was born and raised in New York City where he embraced the religion of Islam in the year 1395 AH (1975 CE). He was fortunate to have participated in a special Da'wah Training Program at Umm al-Qura University in Makkah, along with twenty other American Imams and Islamic Workers, during the Autumn of 1399 AH (1979 CE).

After returning he was active in the Muslim community of New York for many years, and was one of the founders of Masjid at-Taqwa in Brooklyn, NY. He was active in the masjid's da'wah programs and educational activities, as well as handling many administrative duties in the community.

Over the years, he has traveled to, and lived in, many Muslim countries including Saudi Arabia, Egypt, Sudan, the United Arab Emirates and Qatar. He spent six years in the city of al-Madeenah, Saudi Arabia, where he completed his Arabic Studies in the year 1411 AH (1991 CE).

Afterwards, he obtained his Bachelor of Arts degree from the College of Hadeeth and Islamic Studies, at the Islamic University of al-Madeenah in the year 1415 AH (1995 CE). During that time he studied under a number of the scholars of al-Madeenah including the Noble Shaykh 'Abdul-Muhsin al-'Abbaad (Hafizahu-llah) with whom he studied Tawheed al-Asmaa' was-Sifaat for one year.

He has participated in the translation [from Arabic to English] and editing of a number of valuable essays and Fataawaa of contemporary Muslim scholars – including the three Imaams of the People of Sunnah of this era, Shaykh Abdul-'Azeez Ibn Baaz (ﷺ), Shaykh Muhammad Naasiruddeen Al-Albaanee (ﷺ) and Shaykh Muhammad Ibn Saalih al-'Uthaimeen (ﷺ).

He has a number of unpublished works, including an explanation of Nawaaqid al-Islam [The Things Which Nullify Someone's Islam] by al-Imaam Muhammad Ibn Abdul-Wahhab (ﷺ). [May Allah facilitate its being published soon]. Additionally, he has a major research published under the title: "The Islamic Ruling Concerning Tasweer".

He has worked in the field of da'wah and teaching new Muslims, for the Ministry of Endowments and Islamic Affairs, State of Qatar, for many years. And is now engaged in the same work with the Shaykh Eid Bin Muhammad al-Thani Charity Association.

Chapter One

At-Tawheed (The Oneness of Allah)

Allah, the Almighty says:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

"And I (Allah) created not the Jinns and men except they should worship Me (Alone)."

(Soorah Adh-Dhariyat 51:56)

The book of Tawheed elaborates on the concept of Islamic monotheism as being enjoined by Allah (ﷻ) on His servants, whom He (ﷻ) has created for fulfilling this ultimate objective. Meanwhile, the book clarifies the concept of major polytheism which categorically contradicts monotheism. It further clarifies the concepts of minor polytheism and bid'ahs, which impair perfect or desirable belief.

Keywords and Phrases

- **Tawheed:** The devotion of one's acts of worship to Allah (ﷻ) Alone.

- **Ibadah (Worship):** Literally, it signifies surrender or submission. Technically, it is an umbrella term, which refers to all acts of devotion including sayings, apparent and hidden deeds, which bring about Allah's Pleasure.

General Meaning of the Qur'anic Verse

According to this Qur'anic verse, Allah (ﷻ) created the jinn and men to worship Him. The Qur'anic verse, thus, specifies the wisdom behind creating them. Unlike worldly masters, Almighty Allah does not sustain His servants in return for benefits, for He (ﷻ) intends all good for them.

Relevance of the Qur'anic Verse to the Chapter

The Qur'anic verse illuminates the obligation of tawheed i.e. devoting all acts of worship solely to Allah (ﷻ) since He has created the jinn and mankind for fulfilling this objective.

Lessons Drawn from the Qur'anic Verse

- The jinn and mankind are obliged to devote all acts of worship solely to Allah (ﷻ).
- The Qur'anic verse expounds the wisdom behind the creation of the jinn and mankind.
- It is only Allah (ﷻ), the Creator, Who deserves worship rather than other false deities incompetent to create. This point is a refutation of the idolaters' arguments.
- Almighty Allah is the Self-Sufficient and thus He (ﷻ) is in no need of His creatures, whereas they are in dire need of Him. This is, definitely, because Allah (ﷻ) is the Creator and they are His creatures.
- The Qur'anic verse, farther, proves that Allah (ﷻ) is All-Wise in His actions.

Allah, Exalted and Glorified be He, says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ ۖ

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities etc. i.e. do not worship Taghut besides Allah)… ”

(Soorah An-Nahl 16:36)

Keywords and Phrases

- **Messenger:** The prophet to whom a Divine Law has been revealed and whom Allah (ﷻ) commanded to impart it to people.

- **Worship Allah:** To devote all acts of worship solely to Him.

- **Taghut (False Deities):** This term refers to fake objects of worship, including any person accepting to be adored besides Allah (ﷻ).

General Meaning of the Qur’anic Verse

According to this Qur’anic verse, Almighty Allah sent Messengers for every nation and generation inviting them to solely worship Him and avoid deifying false deities. For this very ultimate goal did Allah (ﷻ) dispatch Messengers, since polytheism first originated at the time of Nuh (Noah, (عليه السلام)) until the finality of Prophethood through the advent of Muhammad (ﷺ).

Relevance of the Qur’anic Verse to the Chapter

The verse expounds that the mission of all prophets and their followers is to call people to believe in one God and prohibit them from committing any act of polytheism.

Lessons Drawn from the Qur’anic Verse

- The divine wisdom behind dispatching Messengers is to invite people to monotheism and prohibit them from the perpetration of acts entailing polytheism.

- Though they are of various legislations, all Messengers call for one common religion, which is consisted in devoting all acts of worship solely to Allah (ﷻ) and associating no partner with Him.

- Divine Message has pervaded in all nations and Allah’s proof was established on all so that no one may be excused on the Day of Resurrection.

- The significance of monotheism, which is held incumbent upon all nations.

- The Qur’anic verse implied the same meaning expressed in the Two Testifications of Faith (Testifying that there is no deity but Allah (ﷻ) and that Muhammad (ﷺ) is the Messenger of Allah (ﷻ)). In addition to negating the validity of worshiping any false deity, it proved Allah (ﷻ) as the sole God. Therefore, perfect monotheism should combine both disapproval of all false deities and absolute approval of Allah’s Divinity.

Almighty Allah says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًاۚ إِمَّا يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَآ
أَوۡ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفّٖ وَلَا تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلٗا كَرِيمٗا ﴿٢٣﴾ وَٱخۡفِضۡ لَهُمَا
جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا ﴿٢٤﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was small." [1]

(Soorah Al-Isra' 17: 23, 24)

Keywords and Phrases

- **Your Lord:** It refers to Allah (ﷻ), Who is of sovereign dominion over all worlds.

- **And that you be dutiful to your parents:** As Almighty Allah decreed to be solely worshipped without associating any partner with Him. He (ﷻ) also commanded man to be kind and dutiful to his parents.

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[1] Abu Bakrah (ﷺ) narrated:

قال النبي صلى الله عليه وسلم : "ألا أنبئكم بأكبر الكبائر" ثلاثاً. قالوا: بلى يا رسول الله، قال: "الإشراك بالله وعقوق الوالدين" وجلس وكان متكئاً، فقال: "ألا وقول الزور" قال: فما زال يكررها حتى قلنا: ليته سكت.

The Prophet (ﷺ) said thrice: "Should I inform you about the most grievous of the great sins?" They said, Yes, Messenger of Allah, He (ﷺ) said, "To join others in worship with Allah (ﷻ), to be undutiful to one's parents... " The Prophet (ﷺ) then sat up after he had been reclining and said, "And I warn you against giving a false witness, and he kept on saying that warning until we wished he would stop saying it (they wished so out of their great love for the Prophet ﷺ).

Related by Al-Bukhaaree (2654) and Muslim (87)

General Meaning of the Qur'anic Verse

According to the Qur'anic verse, Almighty Allah commands people, by means of His Messengers, to devote all acts of worship solely to Him. In addition, He (ﷻ) further enjoins children to be kind and dutiful to their parents by word and deed and moreover, warns them against mistreating them, since parents have compassionately reared and cared for them until reaching maturity.

Relevance of the Qur'anic Verse to the Chapter

Monotheism is the most assured right of Allah (ﷻ) and the most binding duty on man, as Allah (ﷻ) prefaced the verse with it, and priority is given to what is of more importance.

Lessons Drawn from the Qur'anic Verse

- Monotheism is the fist decree enjoined by Allah (ﷻ) on man. It is, thus, the foremost binding right of Allah (ﷻ) incumbent upon His servants.

- The verse conveys the same meaning expressed in the Testification of Faith, i.e. declaring that all false deities are not worthy of being worshipped while Allah (ﷻ) is.

- The Qur'anic verse affirms the significant merit of fulfilling parents' due rights of respect and kind treatment since these rights are directly preceded by the enjoinment of monotheism.

- The obligation of showing all kinds of benevolence, righteousness and tenderness when dealing with parents. The Qur'anic verse does not, however, specify a limit or designate a way of such a good treatment.

- The prohibition of being undutiful or ungrateful to one's parents.

Allah, Exalted be He, says:

وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ

"Worship Allah and associate nothing with Him... "

(Soorah An-Nisa' 4: 36)

Keywords and Phrases

- **Associate nothing:** Beware of polytheism, which means associating partners with Allah (ﷻ) by means of ascribing to them what exclusively pertains to Allah (ﷻ).

General Meaning of the Qur'anic Verse

In this Qur'anic verse Almighty Allah commands His servants to devote all acts of worship solely to Him. Allah (ﷻ) does not specifically enjoin a certain act of worship such as supplication or prayer; this is to generally include all devotional acts. Likewise, Almighty Allah generally warns us against all forms and acts of polytheism. Therefore, He (ﷻ) does not specifically prohibit certain acts or deeds of polytheism.

Relevance of the Qur'anic Verse to the Chapter

The verse is prefaced by a divine decree, which enjoins monotheism and forbids any form or act of polytheism. Thus, the verse defines monotheism as devoting all acts of worship solely to Allah (ﷻ) and associating nothing with Him.

Lessons Drawn from the Qur'anic Verse

- The obligation of devoting all acts of worship exclusively to Allah (ﷻ) Alone, since such a command is given top priority according to the Qur'anic verse. Therefore, worshipping one God (i.e., Allah) is the most assured obligatory ordinance.

- The prohibition of ascribing partners to Allah (ﷻ), as it is the gravest and most abominable sin.

- Avoidance of all forms and acts of polytheism is a prerequisite for the validity of man's devotion to Allah (ﷻ). So, Allah (ﷻ) espoused enjoinment of devotion and the prohibition of polytheism.

- All types of polytheism, according to the Arabic context of the Qur'anic Verse, are categorically prohibited whether minor or major.

- The impermissibility of associating any partner with Allah (ﷻ), whether an angel, a prophet, a righteous person or an idol.

Almighty Allah says:

قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۖ وَلَا
تَقْتُلُوٓا۟ أَوْلَـٰدَكُم مِّنْ إِمْلَـٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ
مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ
لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ وَأَوْفُوا۟
ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا
قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَـٰذَا صِرَٰطِى
مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

"Say (O Muhammad ﷺ): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah (ﷻ) has forbidden, except for a just cause (according to Islamic law), This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah (ﷻ). This He commands you, that you may' remember. And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious)." [2]

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[2] Ubadah Ibnus-Samit (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said:

"من يبايعني على هؤلاء الآيات" ثم قرأ: {قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ} حتى ختم الآيات الثلاث "فمن وفى فأجره على الله، ومن انتقص شيئاً أدركه الله بها في الدنيا كانت عقوبته، ومن أخر إلى الآخرة كان أمره إلى الله، إن شاء عذبه وإن شاء عفا غفر له".

(Soorah Al-An'am 6: 151 to 153)

Keywords and Phrases

- **Prohibited:** A forbidden act is any act whose perpetration entails punishment and whose avoidance entails reward.

General Meaning of the Qur'anic Verses

Since the polytheists followed their whims and satanic insinuations, they devoted their worship to deities other than Allah (ﷻ), prohibited what Allah (ﷻ) provided for them as lawful, and killed their children so as to draw nearer to their false deities. Almighty Allah commanded His Messenger (ﷺ) to inform them of what their Creator and Owner made absolutely prohibited according to His revelation, not out of their speculation. These prohibited items are listed under the tea commandments stated in the Qur'anic verses as follows:

1. Allah (ﷻ) commands His servants not to associate any object or false deity with Him. The prohibition here is so exclusive and general that it includes the forbiddance of worshiping any false deity or object and the avoidance of any ritual offered to them, as well.

"Who pledges to comply with the commandments included in these Qur'anic verses." then he (ﷺ) recited the following Qur'anic verse, *"Say, Come, I will recite what your Lord has prohibited to you..."* Till the end of the third verse, (then the Prophet (ﷺ) added,) So whoever fulfills such commandments will be graciously rewarded by Allah (ﷻ). However, whoever fails to fulfill any of such commandments and receives the legal punishment in this life, then he is deemed free from that sin. But if his punishment is reprieved till the Hereafter, then it is up to Allah (ﷻ) if He wishes He will punish him or if He wishes, He will forgive him.

This Hadeeth is related by Al-Hakim in Al-Mustadrak (The Reviewed Collection of Hadeeths) (2/318).

Commenting on this hadeeth, **Al-Hakim** said, its chain of transmitters is good and yet neither Al-Bukhaaree nor Muslim related it. Al-Bukhaaree and Muslim related hadeeths conveying the meaning of this hadeeth without having the three Qur'anic verses included. It is related by Al - Bukhaaree under No. (8), and Muslim under No. (1709).

2. He commands Sons and daughters to do well and be dutiful to parents, to be modest with them, and to protect and obey them unless they enjoin a violation or a sin.

3. He commands Muslims not to bury daughters alive, or kill children for fear of poverty since man does not provide sustenance for them or even for himself.

4. He commands Muslims not to approach immoralities — what is apparent of them and what is concealed as well.

5. He commands His servants not to kill any of the believers or dhimmis[3] except with a legal right, such as killing someone for retaliation, stoning to death both married and previously married persons in case they commit adultery, or killing an apostate.

6. Allah Exalted be He, commands Muslims not to approach the orphan's property unless with the intention to protect and invest it. The orphan's property should be paid back when he/she reaches maturity.

7. Almighty Allah further commands us to **"…give full measure and weight in justice. We do not charge any soul except (with that within) its capacity…"** *(Al-An'am: 152)*. Therefore, we are enjoined to establish justice much as we can in case of taking or giving.

8. **"… And when you speak (i.e., testify), be just, even f (it concerns) a near relative…"** *(Al-An'am: 152)* Almighty Allah immediately preceded the command to establish justice in testimony with the command of doing justice in transactions.

9. Allah ordains the fulfilment of covenants as He says, **"…And the covenant of Allah fulfil... "** *(Al-An'am:152)*. The covenant of Allah (ﷻ) is to obey Him by acting upon His commands and avoiding His prohibitions and, moreover, behaving in accordance with the Qur'aan and the Sunnah of the Prophet (ﷺ).

10. **"…And, (moreover), this is My path, Which is straight, so follow it; and do not follow (other) ways, for you will be separated from His way…"** *(Al-An'am: 153)* Allah, Exalted and Glorified be He, stresses that following the

[3] Dhimmis: Non-Muslims living in and under the protection of an Islamic state.

straight path is to adhere to all commandments elucidated in the aforementioned two Qur’anic verses. Such commandments, which comprise both the abandonment of prohibited acts, particularly polytheism and the fulfilment of what Allah (ﷻ) has enjoined, particularly monotheism, constitute the straight path. The believers are commanded to **“...follow it (the straight path); and do not follow (other) ways…”** *(Al-An'am: 153)* which invoke bid’ahs (matter innovated in religion) and doubtful matters so that **“…you will be separated from His way…”** *(Al-An'am: 153)*, i.e. deviating from the straight and righteous path.

Relevance of the Verses to the Chapter

In the aforementioned Qur’anic verses, Almighty Allah states a collection of prohibited acts, starting with the prohibition of polytheism. The prohibition of polytheism necessarily requires the enjoinment of acting upon monotheism. Therefore, monotheism is the greatest obligation whereas polytheism is the gravest sin.

Lessons Drawn from the Qur’anic Verses

- While polytheism is the gravest sin, monotheism is the most significant obligatory act.

- The gravity of parents' rights.

- The prohibition of committing homicide without a legal and justified reason. Murder of one’s relatives is, however, a graver sin.

- The prohibition of devouring the orphan’s property. However, it is permissible to invest the orphan’s property (i.e., by means of trade)

- One is enjoined to preserve justice in word and deed even if the person involved is a relative.

- The incumbency of fulfilling covenants.

- The obligation of embracing Islam and deserting any other religion.

- It is exclusively Allah’s right to prohibit or make something lawful.

Ibn Mas'ud (ﷺ) said:

من أراد أن ينظر إلى وصية محمد صلى الله عليه وسلم التي عليها خاتمة فليقرأ قوله تعالى: (قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ) – إلى قوله – (وَأَنَّ هَــذَا صِرَاطِي مُسْتَقِيمًا..)

Whoever wishes to ascertain the very will of Prophet Muhammad (ﷺ) on which the Prophet (ﷺ) has put his seal, let him read the Statement of Allah (ﷻ): *"Say (O Muhammad ﷺ): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him... (up to) ...And verily, this is My Straight Path. " (Soorah Al-An'am:151-153)*[4] • [5]

Ibn Mas'ud (The Narrator)

The full name of Ibn Mas'ud (ﷺ) is Abdullah Ibn Mas'ud Ibn Ghafil Ibn Habib Al-Hudhali. He was a venerable Companion of the earliest to accept Islam, and one of the prominent scholars. He accompanied the Prophet (ﷺ) and died in 32 A.H.

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[4] See At-Tirmidhi (3080), At-Tabarani in Al- Mu'jamul-Awsat (The Middle Lexicon) (1208), and **Abu Isa** said, it is a hasan (good) gharib (unfamiliar) hadeeth.

[5] Abdullah Ibn Mas'ud (ﷺ) has narrated:

خط لنا رسول الله صلى الله عليه وسلم خطاً، ثم خط عن يمينه وعن شماله خطوطاً، ثم قال: "هذا سبيل الله، وهذه السبل على كل سبيل منها شيطان يدعو إليه، {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ}.

"The Prophet (ﷺ) drew a line, then he drew lines to its right and to its left and said, "This is the path of Allah (ﷻ), and these are the paths on each of them there is a devil inviting people to it, (Allah, Exalted be He, says,) *And, (moreover), this is My path, which is straight, so follow it; and do not follow (other) ways, for you will be separated for His way..."(Soorah Al-An'am :153)*

Ahmad in Al-Musnad (The Ascribed Collection of hadeeths) (1/453 and 465), Ibn Hibban in his Saheeh (Authentic Book of Hadeeth) (1/105) Nos. (6 and 7), and **Al-Hakim** (2/318) and said, "The chain of transmission of this hadeeth is authentic, but neither Al-Bukhaaree nor Muslim related it. Al-Haythami said in his book Majma Az-Zawad (The Collection of Additional Hadeeths) (7/22), This Hadeeth is related by Ahmad and Al-Bazzar, and among its chain of transmitters is Asim Ibn Bahdalah, who is a reliable narrator though somewhat weak.

General Meaning of Ibn Mas'ud's Tradition

Ibn Mas'ud (ﷺ) states that had the Prophet (ﷺ) made his will, he would have instructed the aforementioned Qur'anic verses. This is inferred from the concluding phrase of each Qur'anic verse which reads: **"....This He has commanded you... "** *(Al-An'am:151)*

Ibn Mas'ud (ﷺ) said that this tradition being motivated by Ibn Abbas (ﷺ) who was reported to have said:

إن الرزية كل الرزية ما حال بيننا وبين أن يكتب لنا رسول الله صلى الله عليه وسلم وصيته

"The real calamity is that the Prophet (ﷺ) passed away without leaving his will"

Therefore, Ibn Mas'ud (ﷺ) reminded the Prophet's Companions of the adequate commandments included in the Noble Qur'aan. Had the Prophet (ﷺ) bequeathed a commandment, he would have, derived it from the Qur'anic commandments.

Relevance of the Tradition to the Chapter

This tradition illustrates that the commandments mentioned in these verses represent the will of the Prophet (ﷺ), for the Prophet (ﷺ) enunciates what is instructed in the Noble Qur'aan.

Lessons Drawn from the Tradition

- The tradition affirms the importance of the Ten Commandments elucidated in the aforementioned Qur'anic verses.
- The commandments of the Prophet (ﷺ) are exactly those of Almighty Allah for he instructs what Almighty Allah commands.
- The Companions (ﷺ) were possessed of deep knowledge and piercing understanding of the Qur'aan.

It is narrated that Mu’adh bin Jabal (ﷺ) said:

كنت رديف النبي صلى الله عليه وسلم على حمار فقال لي: "يا معاذ أتدري ما حق الله على العباد، وما حق العباد على الله؟" فقلت: الله ورسوله أعلم. قال: "حق الله على العباد أن يعبدوه ولا يشركوا به شيئاً، وحق العباد على الله أن لا يعذب من لا يشرك به شيئاً" فقلت: يا رسول الله أفلا أبشر الناس؟ قال: "لا تبشرهم فيتكلوا" أخرجاه في الصحيحين.

I was riding behind the Prophet (ﷺ) on a donkey and he said to me “O Mu’adh, do you know what is the right of Allah (ﷻ) on his slaves and what is the right of the slaves upon Allah (ﷻ)?” I responded: “Allah and His Messenger know best.” He continued, “The Right of Allah (ﷻ) upon His slaves is to worship Him Alone and never to associate anything with him. The right of slaves upon Him is not to punish any person who does not associate anything with Him.” I said: “O Allah’s Messenger, may I not give the glad tidings to the people?” He replied: “No. Do not inform them lest they rely on (this promise and lapse in their service to Him).”

(Al-Bukhaaree and Muslim)[6]

Mu'adh Ibn Jabal (The Narrator)

The full name of Mu’adh (ﷺ) is Mu’adh Ibn Jabal Ibn 'Amr Ibn Aws Ibn Ka’b Ibn 'Amr Al-Khazraji Al-Ansari. He was one of the venerable renowned figures of the honourable companions. He was well-versed in Islamic sciences, law and interpretation of the Noble Qur'aan. Mu’adh (ﷺ) witnessed the Battle of Badr and the rest of the Prophet’s battles. On the Day of the Conquest of Mecca, the Prophet (ﷺ) appointed him as his viceroy in Mecca to teach people the basics of religious ordinances. Afterwards, the Prophet (ﷺ) dispatched him to Yemen as a judge and instructor. He died in 18 A.H as the age of thirty-eight.

[6] Al-Bukhaaree, (2856) and Muslim, (30)

Another narration of this hadeeth states:

"وأخبر بها معاذ عند موته تأثماً"

“...Then Mu’adh (ﷺ) narrated the above-mentioned hadeeth just before his death, being afraid of committing sin (by not telling the knowledge).”

It is related by Al-Bukhaaree (128) and Muslim (32).

It is stated in Fathul Majid (Bestowal of the Glorious) (p.28) that **Al-Wazir Abul-Muzaffar** said, “Mu’adh (ﷺ) abstained from speaking out this hadeeth lest a benighted one would, out of his ignorance, abandon offering acts of obedience”.

Keywords and Phrases

- **The right of Allah (ﷻ) on his slaves:** What Allah (ﷻ) deserves from His servants and makes incumbent upon them.

- **The right of the slaves upon Allah (ﷻ):** It refers to Allah's promise to reward His obedient servants out of His bounty and benevolence.

- **Rely on (Absolute Dependence):** Excessive trust in Allah's mercy, which may lead people to abandon competing in doing good righteous deeds.

General Meaning of the Hadeeth

According to the Hadeeth, the Prophet (ﷺ) emphasizes the incumbency of monotheism and, moreover, clarifies its virtues by raising a question, so that he may grasp the attention of his audience. After the Prophet (ﷺ) had informed him of the virtue of monotheism, Mu'adh (رضي الله عنه) asked the Prophet's permission to inform people of that glad tiding. However, the Prophet (ﷺ) forbade him to convey such news to people lest they should slacken in offering good deeds.

Relevance of the Hadeeth to the Chapter

The aforementioned hadeeth defines monotheism as the devotion of all acts of worship to Allah (ﷻ) Alone, without associating any partner with Him.

Lessons Drawn from the Hadeeth

- Unlike the behaviour of arrogant people, the Prophet (ﷺ) showed modesty when mounting the donkey and accompanying Mu'adh (رضي الله عنه) behind him

- The permissibility of accompanying another person on a beast unless it is overburdened

- Raising questions to invoke answers is an effective method of teaching.

- Whoever is questioned about what he does not know should say, "Allah (ﷻ) knows best."

- Stressing the right of Allah (ﷻ) on His servants; namely, to worship Him Alone and associate nothing with Him.

- If the Muslim commits any act of polytheism, his worship is held invalid, even though he apparently performs all acts of worship.

- The virtue of monotheism and those who adhere to it

- Monotheism is defined as worshipping Allah (ﷻ) Alone and avoiding all acts and forms of polytheism.

- The desirability of conveying glad tidings to a Muslim

- The permissibility of keeping knowledge secret for the sake of securing a greater interest

- The exhortation of showing reverence for tutors

Important issues of the Chapter

1. Wisdom of Allah (سبحانه وتعالى) in creating jinn and mankind.

2. Worship is Tawheed, as, in this issue there had always been dispute (between the Prophets and the polytheists).

3. Those who have not fulfilled the requirements of Tawheed are such as they have not worshipped Allah (سبحانه وتعالى), and in this sense is the meaning of the verse:

وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٣

“Nor will you worship that which I worship"[7]

4. The wisdom in sending the Messengers.

5. The message of the Prophet (ﷺ) (Tawheed) applies to all nations.

6. All Prophets have brought one and the same religion.

7. The major issue is that the worship of Allah (سبحانه وتعالى) cannot be performed until Taghut is denounced and rejected. In this meaning is the saying of Allah (سبحانه وتعالى):

فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ

“Whoever disbelieves in Taghut and believes in Allah (سبحانه وتعالى) then he has grasped the most trustworthy handhold.”[8]

8. At-Taghut is inclusive of all that is worshipped other than Allah (سبحانه وتعالى).

9. The tremendous importance of the three entirely clear verses of Soorah Al-An'am (6:151-153) among the early pious predecessors. In these verses are 10 issues, the first of which is the prohibition of Shirk.

10. The clear verses in Soorah Al-Israa' (17:22-39) have 18 substantial issues. Allah (سبحانه وتعالى) begins them with:

لَّا تَجۡعَلۡ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقۡعُدَ مَذۡمُومٗا مَّخۡذُولٗا ٢٢

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[7] *Soorah* Al Kaafiruun 109: 3
[8] *Soorah* Al Baqarah 2: 256

“Set not up with Allah (ﷻ) any other ilah (god), (O man) or you will sit down reproved, forsaken (in the Hell-fire)”.[9]

And ended with:

وَلَا تَجۡعَلۡ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلۡقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدۡحُورًا ٣٩

“And set not up with Allah (ﷻ) any other ilah (god) lest you should be thrown into Hell, blameworthy and rejected.” [10]

Allah (ﷻ) informed us the importance of these issues by saying:

ذَٰلِكَ مِمَّآ أَوۡحَىٰٓ إِلَيۡكَ رَبُّكَ مِنَ ٱلۡحِكۡمَةِۗ

“This is (part) of Al-Hikmah (wisdom, good manners and high character, etc.) which your lord has inspired to you.” [11]

11. The verse of Soorah An-Nisaa (4:36) called “The verse of the ten rights” to which Allah (ﷻ) by saying:

۞ وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ

“And worship Allah, and join none with Him in worship.”

12. We must note the admonition of Prophet Muhammad (ﷺ) which he made before his death.

13. To recognize Allah’s right upon us.

14. To recognize the rights of slaves on Allah (ﷻ), if they fulfil His right.

15. This issue was unknown to most of the Companions of Prophet Muhammad (ﷺ)

16. Permissibility to hide some knowledge for the common good (as determined by the Sharee'ah).

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[9] *Soorah* Al Israa' 17:22
[10] *Soorah* Al Israa' 17:39
[11] *Soorah* Al Israa' 17:39

17. It is desirable to pass the pleasing news to other Muslims.

18. Fear of depending (of the people) upon the expansiveness of Allah's mercy.

19. The statement of one, who is asked on matters that are not known to him: "Allah and His Messenger know the best."

20. It is correct to impart knowledge selectively to someone and not to others.

21. The humility of Prophet Muhammad (ﷺ) on riding a donkey with a companion behind.

22. It is legitimate to have a second rider behind.

23. Superiority of Mu'adh bin Jabal (رضي الله عنه)

24. The great importance of this issue (of Tawheed).

Chapter Two

The superiority of Tawheed and what it removes of sins

Allah the Most Exalted says:

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ أُو۟لَـٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾

"It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping other besides Allah), for them (only) there is security and they are guided ones."[1]

(Soorah Al-An'am 6: 82)

Relevance of Chapter to the Book of Tawheed

This chapter aims at emphasizing the merit of monotheism and its good impact and blessings which include the expiation of sins, and exhorting people to adopt monotheism and act according to its principles.

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[1] Abdullah Ibn Mas'ud (ﷺ) narrated:

لما نزلت: {الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ} قلنا: يا رسول الله: أينا لم يظلم نفسه؟ قال: "ليس كما تقولون: {الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ} بشرك، أولم تسمعوا إلى قول لقمان لابنه: {يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}.

"When the Verse: "They who believe and do not mix their belief with injustice" *(Soorah Al-An'am 6; 82)* was revealed, we said, "O Allah's Messenger! (ﷺ) Who is there amongst us who has not done wrong to himself? " He (ﷺ) replied, "It is not as you say, for 'injustice' in the Verse "... and do not mix their belief, with injustice... " means 'Shirk' (i.e. joining others in worship with Allah). Have you not heard Luqman's saying to his son, "O my son, do not associate (anything) with Allah. Indeed, association (with Him) is great injustice. "

Related by Al-Bukhaaree (3360) and Muslim (124)

Keywords and Phrases

- **Those who believe:** The believers are those who retain a firm belief, pronounce the declaration of faith and maintain apparent righteous deeds. All these convictions and acts are crowned by true and sound belief in One God.

- **Zulm (Injustice):** According to the aforementioned Qur'anic verse, the term is defined as polytheism, Injustice originally means a violation of rights or of what is right, Polytheism is, thus, a form of injustice because it is a violation of Allah’s absolute right of being worshiped solely.

- **Guided ones:** Those who are steadfastly guided to adhere to the straight path.

General Meaning of the Qur'anic verse

Relief of fear and hardships on the Days of Resurrection is secured for those who are sincerely devoted to Allah (ﷻ) Alone without desecrating monotheism by any act of polytheism. Such people are those who are guided to steadfastly adhere to the straight path in this life.

Relevance of the Qur'anic Verse to the chapter

The aforementioned Qur'anic verse emphasizes the merit of monotheism and refers to its expiation of sins.

Lessons Drawn from the Qur'anic Verse

- The merit of monotheism and its fruits in both this world and the Hereafter

- Major polytheism is a form of injustice, which nullifies sound belief, while minor polytheism only degrades true belief.

- Associating partners with Allah (ﷻ) (polytheism) is an unforgivable sin.

- Polytheism causes fear in both this world and the Hereafter.

Narrated Ubadah bin As-Samit (ﷺ) that Allah's Messenger (ﷺ) said:

من شهد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبده ورسوله، وأن عيسى عبد الله ورسوله وكلمته ألقاها إلى مريم وروح منه، والجنة حق، والنار حق أدخله الله الجنة على ما كان من العمل.

أخرجاه

"Whoever testifies that there is nothing worthy of worship in truth (no God) except Allah Alone, Who is without (peer or) partner, and that Muhammad (ﷺ) is His slave and Messenger, and that 'Iesa (Jesus) is the slave of Allah, His Messenger, and His Word which He bestowed in Maryam (Mary) and a spirit (created) from Him, and that Paradise and Hell-fire are realities, Allah will admit him into Paradise, whatever his deeds might be. " [2]

Ubadah Ibnus-Samit (The Narrator)

The full name of 'Ubadah (ﷺ) is Ubadah Ibnus-Samit Ibn Qays Al-Ansari Al-Khazraji. He was one of the prominent chieftains who witnesses Al-'Aqabah Pledge. He is reckoned among the people of Badr and died in 34 A.H. at the age of 72.

Keywords and Phrases

- **To testify that there is nothing worthy of worship in truth (no God) except Allah Alone:** This is the Testification of Faith, which a Muslim must verbally proclaim, fully comprehend and further act according to its requirements.

- **Messenger:** One that carries a Divine Message.

- **Allah's Slave and Messenger:** It is unlike the Christians' belief, which proclaims that Jesus (ﷺ) is God or the Son of God or one of the three hypostases.

- **His Word**: Jesus (ﷺ) was created by a divine decree expressed in a divine word.

- **Which He bestowed on Mary:** Allah (ﷻ) sent Gabriel (ﷺ) with His Word to breathe his Spirit into Mary. Jesus (ﷺ) was, therefore, created by Allah's Divine will.

- **Spirit:** Jesus (ﷺ) is called the Spirit of Allah as he is one of the souls created by Allah (ﷻ).

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[2] Al-Bukhaaree (3435), Muslim (28), At-Tirmidhi (2640) and Ahmad in his book Al-Musnad (5/314).

- **From Him:** It means that Jesus (عليه السلام) was created by Allah (سبحانه وتعالى). His creation is like the creation of the heavens and the earth as expressed in Allah's saying, **"And he has subjected to you whatever is in the heavens and whatever is on earth - all from Him."**[3]

- **Paradise and Hell-fire are realities:** The Testification of Faith should include the Muslims' unrelenting belief that paradise and the Hellfire exist according to the instructions of the Ever-Glorious Qur'aan.

- **Allah will admit him into Paradise, whatever his deeds might be:** This phrase may be differently interpreted:

    1. Allah (سبحانه وتعالى) will admit each monotheist into Paradise regardless of the sins he commits, for monotheists will inevitably enter Paradise.

    2. Allah (سبحانه وتعالى) will admit him into a grade of Paradise proportionate to the good and righteous deeds he offered.

- **Related by Al-Bukhaaree and Muslim:** It means that the aforementioned Hadeeth was compiled by Al-Bukhaaree and Muslim in their books, which are regarded as the most authentic compilations of Hadeeths.

General Meaning of the Hadeeth

While expounding the virtue of monotheism and its importance, the Prophet (ﷺ) shed light on the prerequisites a Muslim should fulfill in order to be admitted into Paradise. A Muslim must, therefore, proclaim the Testification of Faith, comprehend its meaning and act according to its apparent and inward requirements. He must, further, avoid excessive or inadequate belief in the nature of the two venerable prophets, Jesus (عليه السلام) and Muhammad (ﷺ). They must, thus, be assumed as Messengers and human servants of Allah (سبحانه وتعالى). Similarly, a Muslim must believe that Paradise and the Hellfire undoubtedly exist. The one who fulfills all such requirements, according to the Hadeeth, will be admitted to Paradise whatever sins he Might have committed.

Relevance of the Hadeeth to the Chapter

This hadeeth illustrates the merit of monotheism that ultimately leads the believer to enter Paradise and expiates his sins.

Lessons Drawn from the Hadeeth

- The merit of monotheism, which is a cause of expiating one's sins

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[3] Soorah Al-Jathiyah 45:13

- It proves the infinite Grace and Beneficence of Allah, Exalted be He.

- A Muslim must not excessively or inadequately venerate Allah's prophets and righteous people. A Muslim must not be ungrateful to them. Similarly, he must not be excessively devoted to them by associating them with Allah (ﷻ) as some ignorant and deviant people do.

- Islamic monotheism is contrary to all polytheistic doctrines of the Jews, Christians, idolaters and atheists.

- Wrongdoers among the monotheists will not abide in the Hellfire for eternity.

'Itban Ibn Malik (ﷺ) narrated that the Prophet (ﷺ) said:

فإن الله حرم على النار من قال: لا إله إلا الله يبتغي بذلك وجه الله

"Indeed Allah has forbidden for Hell the person who testifies: 'There is nothing worthy of worship in truth (no true God) but Allah', seeking thereby nothing but Allah's Face (pleasure)."[4]

'Itban (The Narrator)

The full name of the narrator is 'Itban Ibn Malik Ibn 'Amr Ibnul-'Ajlan Al-Ansari (ﷺ). He was from the tribe of Banu Salim Ibn 'Awf, and a well known Companion. He died during the caliphate of Mu'awiyah (ﷺ).

Keywords and Phrases

- **Allah has forbidden the Hellfire:** Forbiddance means that Allah (ﷻ) will safeguard the believers against the torture of the Hellfire.

- **Seeking thereby nothing but Allah's Face (pleasure):** It means that the Testification of Faith must be proclaimed with sincerity, or otherwise, it may be regarded as hypocrisy.

General Meaning of the Hadeeth

The Prophet (ﷺ) affirms that whoever utters the Testification of Faith will be kept away from Hellfire if he is sincere in his belief, devotes all acts of worship to Allah (ﷻ) Alone, avoids polytheism, and fulfills all the apparent and inward requirements of faith.

Relevance of the Hadeeth to the Chapter

This Hadeeth is a clear indication of the merit of monotheism, which guarantees admission to Paradise and expiation of sins only for those who retain true belief.

Lessons Drawn from the Hadeeth

- The merit of monotheism, which secures its holders from the Hellfire and expiates their sins.

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[4] Al-Bukhaaree (425), Muslim (33), and Ahmad in his compilation Al-Musnad (5/449)

- It is not sufficient to utter the Testification of Faith without retaining firm belief of the heart, as the case of the hypocrites when they proclaim Islam but inwardly do not have a firm belief.

- Similarly, it is not sufficient to retain firm belief of the heart without verbally pronouncing the Testification of Faith, such as the case of the infidels.

- The Hellfire is prohibited to approach those of perfect belief in Allah (ﷻ).

- Good deeds will be accepted only if they are sincerely devoted to Allah (ﷻ) Alone and offered in conformity with the Sunnah of the Prophet (ﷺ).

- The mere utterance of the Testification of Faith by those who adore other false deities or objects besides Allah (ﷻ) such as devotees of shrines is of no avail. Though they verbally proclaim the Testification of Faith, they invoke the dead and draw nearer to them.

- This Hadeeth proves that Almighty Allah has a Face that suits His Majesty and the Grandeur of His Might.

Abu Sa'id Al-Khudri (ﷺ) narrated that Allah’s Messenger (ﷺ) said:

قال موسى: يا رب، علمني شيئاً أذكرك وأدعوك به. قال: يا موسى: قل لا إله إلا الله. قال: يا رب كل عبادك يقولون هذا. قال: يا موسى، لو أن السموات السبع وعامرهن غيري، والأرضين السبع في كفة، ولا إله إلا الله في كفة، مالت بهن لا إله إلا الله (رواه ابن حبان، والحاكم وصححه).

“Musa (Moses) (ﷺ) said: 'O my Rabb, teach me something through which I can remember You and supplicate to You.' Allah answered: 'Say, O Musa, La ilaha illa-Allah'. Musa said: 'O my Rabb, all your slaves says these words'. Allah said: 'O Musa, if the seven heavens and all they contain other than Me (Ghairy) [5] and the seven earths as well, were all put in one side of a scale and La ilaha illa-Allah put in the other the latter would overweigh them. ”

(This Hadeeth has been reported by Ibn Hibban, and Al-Hakim declared it Saheeh) [6]

Abu Sa'id Al-Khudri (The Narrator)

The full name of the narrator is Abu Sa'id Ibn Sa'd Ibn Malik Ibn Sinan Al-Khazraji Al-Ansari Al-Khudri (ﷺ), from Banu Khudrah. He was a venerable companion and a son of a companion. He narrated many hadeeths and died in 74 A.H.; May Allah be pleased with Him.

Keywords and Phrases

- **Musa (Moses):** He is Musa Ibn 'Imran (ﷺ), the Messenger of Allah (ﷻ) dispatched to the Children of Israel, and the one who directly spoke to Allah (ﷻ).

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[5] This phrase (Ghairy) is the exception from what is in the heavens. It should not be misunderstood that Allah (ﷻ) is contained within the heavens or earth since He (ﷻ) has described Himself in the Qur’aan as the Transcendent, Most High, Above All, i.e. in 2:255, 20:5, 25:59 and many places elsewhere in His Book. Indeed the statement is another proof that Allah (ﷻ) cannot be considered within the creation. [Detailed explanation can be seen in "Fath-ul-Majid Sharh Kitab-ut-Tauhid -Translator].

[6] Ibn Hibban (2324), Al-Hakim (1/528) in Al-Mustadrak (The Reviewed Collection of Hadeeths) which Al-Hakim regards as meeting the conditions that either Al-Bukhaaree or Muslim set to add hadeeths to their compilations of authentic hadeeths, and yet are not mentioned in either of them. An-Nasa'i in 'Amal Al-Yawm Wal-Laylah (Supplications of the Day and Night) (834 and 1141), and both Ibn Hibban and Al-Hakim graded it as authentic, and Adh-Dhahabi was of the same opinion as that of Al-Hakim. **Al-Haythami** said in his book Majam' Az-Zawa'id (The Collection of Additional Hadeeths) (10/82), “This Hadeeth is narrated by Abu Ya'la and its transmitters are deemed reliable though somewhat weak”.

- **To remember Allah:** To remember Allah (سبحانه وتعالى) means to glorify Him repeatedly and render words of homage to Him.

General Meaning of the Hadeeth

Prophet Moses (عليه السلام) asked Almighty Allah to teach him a formula of invocation with which he would praise and invoke Him. Thus, he was recommended to repeat the statement **“There is no deity but Allah.”** Moses (عليه السلام) realized that this statement is often reiterated by most people. Therefore, he asked for a peculiar invocation so that he might be distinguished. Allah (سبحانه وتعالى) explained to him the virtues of this statement, which is unmatched by other statements.

Lessons Drawn from the Hadeeth

- This Hadeeth points out the great virtue of proclaiming that there is no deity but Allah (سبحانه وتعالى). This formula implies both monotheism and sincerity of belief.

- The merit of Moses (عليه السلام) and his keenness to draw nearer to Allah (سبحانه وتعالى)

- Acts of worship are restricted to what Allah (سبحانه وتعالى) ordains, and no one is permitted to introduce something innovative in religious ordinances, for Moses (عليه السلام) asked Allah (سبحانه وتعالى) to teach him how to glorify and praise Him.

- What is more direly needed should be more available to and bearable by most people. As the statement **“There is no deity but Allah”** is indispensable for the whole world, it is the most available and easiest to remember.

- Almighty Allah is above heavens, as He says, “...and their inhabitants, other than Me...”

- The statement **"There is no deity but Allah"** is indivisible, so, it must be pronounced in full.

- The Hadeeth proves the reality of the Balance of Weighing Deeds, which will be set (in the Hereafter).

- The Prophets need to be directed to the merits of the Testification of Faith.

- There are seven earths and exactly as there are seven heavens.

At-Tirmidhi reports from Anas (ﷺ): He heard Allah's Messenger (ﷺ) saying:

قال الله تعالى: يا ابن آدم؛ لو أتيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك بي شيئاً لأتيتك بقرابها مغفرة

"Allah the Most Exalted said: 'O son of Adam, were you to come to Me with the world full of sins, and meet Me without making anything partner to Me (Shirk), I would come to you with a similar amount of forgiveness.' " [7]

Anas Ibn Malik (The Narrator)

The full name of the narrator is Anas Ibn Malik Ibn An-Nadr Al-Ansari Al-Khazraji (ﷺ). He was the Prophet's servant for the years. The Prophet (ﷺ) invoked Allah (ﷻ) for Anas saying, *"*O Allah, grant him plenty of money and children and admit him into Paradise*"*. He died in 92 or 93 A.H. and at the age of more than a hundred years; may Allah be pleased with him.

Keywords and Phrases

- **And meet Me without making anything partner to Me (Shirk):** It implies that a believer's sins may be forgiven on the Day of Resurrection provided that he dies without perpetrating any act of polytheism.

General Meaning of the Hadeeth

The Prophet (ﷺ) says that Almighty Allah informs His servants about His infinite Grace and Mercy, and assures them that He forgives all sins, no matter how plenty they are, as long as no act of polytheism is committed. Moreover, this Hadeeth is similar to the Qur'anic verse, which reads:

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ

"Indeed, Allah does not forgive association with Him but He forgives what is less than for whom He wills... "[8]

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[7] At-Tirmidhi (3534), Ad-Darami (2791), and Ahmad (5/172), and At-Tirmidhi graded it a hasan Hadeeth.

[8] Soorah An-Nisaa' 4: 48

Relevance of the Hadeeth to the Chapter

This Hadeeth provides a proof of the great reward of monotheism, which expiates man's sins, however countless they may be.

Lessons Drawn from the Hadeeth

- The merits of monotheism and the great reward it entails.

- The Hadeeth provides that Allah's Grace, Bounty, Mercy and Forgiveness are infinite.

- This Hadeeth is a counter argument against the Kharijites[9] (Seceders) allegation, which involves that once a Muslim commits any major sin, he becomes a disbeliever.

- It also provides a proof that speech is one of Allah's Attributes, and that His Speech befits His Majesty and Might.

- The Testification of Faith is not a mere utterance. It rather necessitates the avoidance of both minor and major polytheism.

- The Hadeeth also proves the occurrence of resurrection, reckoning and reward in the Hereafter.

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[9] The Kharijites (Al-Khawarij, i.e. the Seceders): An Islamic radical sect who broke away from the reign of Ali Ibn Abu Talib (ﷺ), the Muslim Caliph then, and murdered him. Their followers believe that the Muslim who commits a major sin is a disbeliever. They also curse and revile the Prophet's Companions (ﷺ) and deem the blood of Muslim violable.

Important issues of the Chapter

1. Abundance of Allah's favour.

2. The abundant reward of Tawheed towards Allah (ﷻ).

3. Besides earning rewards, Tawheed recompenses sins.

4. Explanation of the verse 82 in Soorah Al-An'am.

5. Ponder the five points mentioned in the Hadeeth narrated by Ubadah bin As-Samit (رضي الله عنه)

6. If you look at the Ahadeeth from Ubadah (رضي الله عنه) and 'Itban (رضي الله عنه) and what follows altogether, the meanings of La-ilaha illa Allah become clear to you along with the error of those who are the deceived ones (Al-Maghrurin).

7. Take note of the condition in Itban's Hadeeth.

8. That the Prophets needed to be apprised of the tremendous virtue of La ilaha illa-Allah (There is no true God but Allah).

9. The point of overweighing of the Kalimah in respect to all other creation, though many who enunciate it will not get the full weight in their balance.

10. The text showing that there are seven earths like seven heavens.

11. That the seven earths and heavens are full of creatures.

12. Confirmation of the Attributes of Allah (ﷻ), contrary to the claims of Ash'ariyah[10].

13. Undoubtedly, if you understand the Hadeeth of Anas (رضي الله عنه) you would understand the statement in the Hadeeth of Itban (رضي الله عنه):

    "Indeed Allah has forbidden for Hell the person who testifies: 'There is nothing worthy of worship in truth (no true God) but Allah,' seeking thereby nothing but Allah's Face (pleasure)"

    That it constitutes abandonment of Shirk practically and not merely confessing La-ilaha illa-Allah by the tongue.

14. Reflection and consideration of the shared characteristics of Muhammad (ﷺ) and Iesa (عليه السلام) both as Prophets and slaves of Allah (ﷻ).

[10] For more info on Ash'ariyah see glossary page 3

15. Knowing the peculiarity of Jesus (عليه السلام) being created as Kalimat-Allah (the Word of Allah).

16. Knowledge that Jesus (عليه السلام) is a spirit from Allah (سبحانه وتعالى) (Ruhan Minhu).

17. Knowing the merits of belief in Paradise and Hell.

18. Knowledge of the meaning of the statement of the Prophet (ﷺ) **"... whatever his deeds might be."**

19. Knowledge that Al-Mizan (the Scale) consists of two sides.

20. What is meant by the mention of the "Face" (of Allah).

Chapter Three

Who purifies Tawheed (from Shirk, etc) will enter Paradise without giving an Account

Almighty Allah said:

إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾

"Verily Abraham (ﷺ) was indeed a model, devoutly obedient to Allah, unswervingly true in faith and he was not of those who ascribed partners to Allah."

(Soorah An-Nahl 16: 120)

And He, the Most Exalted further said:

وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

"And those who ascribe not anyone (in worship) as partners with their Lord."

(Soorah Al-Mu'minuun 23: 59)

Relevance of the Chapter to the Book of Tawheed

In the pervious chapter, the author (ﷺ) mentioned the virtues of monotheism. Now, he is going to elucidate how to attain the degree of perfect monotheism.

Keywords and Phrases

- **Attainment of perfect monotheism:** Perfect monotheism may be realized if it becomes free from any act or form of polytheism, bid'ahs (matters innovated in religion) or wrongdoings.

- **A model:** Ibrahim (Abraham ﷺ) used to be a normative model, since he instructed all that is good.

- **Unswervingly true in faith:** He is ardently inclined to obey Allah (سبحانه وتعالى) and always disinclined to worship any false deity.

General Meaning of the Qur'anic Verses

Almighty Allah characterizes Ibrahim (Abraham عليه السلام), His intimate friend, by four qualities:

1. He was a good example of all righteous traits as he reached the highest degree in showing patience and certainty; the two attributes are held necessary for attaining comprehensive leadership.

2. He was devout, obedient and persistent in worshipping Allah, Exalted be He.

3. In addition to turning away from polytheism, Ibrahim (عليه السلام) inclined toward Allah (سبحانه وتعالى).

4. He kept away from the polytheists.

Relevance of the Two Qur'anic Verses to the Chapter

In the first Qur'anic verse, Almighty Allah mentions the characteristics of Ibrahim (عليه السلام), who represents the highest degree of perfect monotheism. He (سبحانه وتعالى), moreover, enjoins us to follow his example. Therefore, He (سبحانه وتعالى) said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ

"There has already been for you an excellent pattern in Abraham (عليه السلام) and those with him..."[1]

In the second Qur'anic verse Almighty Allah depicts our righteous ancestors' traits; the greatest of which is their abandonment of all acts and forms of polytheism whether apparent or covert. Hence, whoever succeeds in fulfilling these prerequisites will reach the highest degree of perfect and pure monotheism, and consequently be admitted into Paradise without being called to account for his deeds.

Lessons Drawn from the Two Qur'anic Verses

- The two Qur'anic verses affirm the virtues of our forefather Ibrahim (عليه السلام).

- One is enjoined to follow the footsteps of Ibrahim (عليه السلام) and adopt his great attributes.

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[1] Soorah Al-Mumtahinah 60: 4

- The two Qur'anic verses expound the prerequisites of perfect and pure monotheism.

- One is enjoined to avoid polytheism, and disown polytheists by denouncing their beliefs and practices.

- According to the aforementioned Qur'anic verses, true believers are portrayed as accomplishing the requirements of pure monotheism.

Husayn bin Abdur-Rahman (ﷺ) narrated:

كنت عند سعيد بن جبير فقال: أيكم رأى الكوكب الذي انقض البارحة؟ فقلت: أنا، ثم قلت: أما إني لم أكن في صلاة، ولكني لُدِغت، قال: فما صنعت؟ قلت: ارتقيت قال: فما حملك على ذلك؟ قلت: حديث حدثناه الشعبي، قال وما حدثكم؟ قلت: حدثنا عن بريدة بن الحصيب أنه قال: لا رقية إلا من عين أو حمة. قال: قد أحسن من انتهى إلى ما سمع. ولكن حدثنا ابن عباس عن النبي صلى الله عليه وسلم أنه قال: (عرضت علي الأمم، فرأيت النبي ومعه الرهط، والنبي ومعه الرجل والرجلان، والنبي وليس معه أحد، إذ رفع لي سواد عظيم، فظننت أنهم أمتي، فقيل لي: هذا موسى وقومه، فنظرت فإذا سواد عظيم، فقيل لي: هذه أمتك ومعهم سبعون ألفاً يدخلون الجنة بغير حساب ولا عذاب، ثم نهض فدخل منزله. فخاض الناس في أولئك، فقال بعضهم: فلعلهم الذين صحبوا رسول الله صلى الله عليه وسلم. وقال بعضهم: فلعلهم الذين ولدوا في الإسلام فلم يشركوا بالله شيئاً، وذكروا أشياء، فخرج عليهم رسول الله صلى الله عليه فأخبروه، فقال: (هم الذين لا يسترقون ولا يكتوون ولا يتطيرون وعلى ربهم يتوكلون) فقام عكاشة بن محصن فقال: ادع الله أن يجعلني منهم. قال: (أنت منهم) ثم قام رجل آخر فقال: ادع الله أن يجعلني منهم. فقال: (سبقك بها عكاشة).

Once when I was with Sa'id bin Jubayr (ﷺ), he asked, "Who among you did see the shooting star last night?" I answered, "I had seen it," and then explained that I was not at the prayer at the time because I had been stung by a poisonous scorpion. He said, "What did you then do?" I replied, "I used Ruqyah[2] to cure it!" He said, "What compelled you to do that?" I said, "A Hadeeth I heard from Ash-Sha'bi (ﷺ)." He asked, "Which Hadeeth Sha'bi narrated?" I replied, "He reported from Buraydah bin Al-Husayb (رضي الله عنه), who said that Ruqyah is not allowed except for the treatment of 'evil eye' ('Ain) and (poisonous) sting." He (Sa'id bin Jubayr) said, "He has done well by stopping on what he has heard (i.e. to act according to the knowledge as opposed to ignorance). However Ibn Abbas (رضي الله عنه) narrated us that the Prophet (ﷺ) said, 'All the nations were made to pass before me, and I saw a Prophet with a small group with him, and a Prophet with two or three people and a Prophet with none. Then there appeared a large group of people which I took to be my

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[2] Translator's footnote: To translate Ruqyah as 'incantation' may bring to mind connotations of magic or sorcery which are forbidden in Islam. To use the term "By spiritual means" may not convey the meaning in full. [See Ismail L. Faruq's Translation] Ruqyah is when a person recites part of the Qur'aan such as Al-Fatihah or makes supplication using words transmitted from the authentic Hadeeth of the Prophet (ﷺ) upon someone. What appears to be a blanket forbiddance of doing so except for the two exceptions mentioned is actually a strong pronouncement of its allowance in these cases. It is confirmed in the authentic Seerah that the Prophet (ﷺ) himself allowed Ruqyah in other instances, but he (ﷺ) admonished against a person doing so for other than himself. (Ref. Fath-ul-Majid)

nation (Ummah). But I was told that those were of Musa (ﷺ) and his people. Later, a larger group appeared and I was told that those were my people. Among them were seventy thousand who would enter Paradise without reckoning or punishment.' The Prophet (ﷺ) then got up and went to his house, and the people went into discussion as to who they might be. Some said, 'Perhaps they are the Companions of the Messenger of Allah (ﷺ).' Others said, 'May be they belong to those who were born in Islam and therefore had never ascribed anyone partner with Allah (ﷻ).' And while they were exchanging their views like this, the Prophet (ﷺ) came out and was informed about the news. He (ﷺ) said, 'Those people are those who do not treat themselves with Ruqyah, nor do they believe in bad or good omen (from birds etc.), nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord.' On that 'Ukkashah bin Mihsan (ﷺ) got up and said (to Prophet (ﷺ) 'Invoke Allah (ﷻ) to make me one of them.' He (ﷺ) said, 'You are one of them.' Then another man got up and said, 'Invoke Allah (ﷻ) to make me one of them.' He (ﷺ) said, 'Ukkashah has preceded you.' "[3]

Profiles

- **Husayn Ibn Abdur-Rahman (ﷺ):** The full name of Husayn is Husayn Ibn Abdur-Rahman As-Sulami Al-Harithi (ﷺ). He was one of the Tabi'un[4], and died in 136 A.H., at the age of 93; may Allah be pleased with him.

- **Sa'id Ibn Jubayr (ﷺ):** He is an eminent imam and faqhi from among the most venerable disciples of Ibn Abbas (ﷺ). He was murdered by the command of Al-Hajjaj[5] in 95 A.H, before reaching the fiftieth of his age.

- **Ash-Sha'bi (ﷺ):** His full name is Ash-Sha'bi Ibn Shurahbil Al-Hamadani. He was born during the Caliphate of Umar Ibnul-Khattab (ﷺ), and was one of the trustworthy Tabi'un. He died in 103 A.H.; may Allah be pleased with him.

- **Buraydah (ﷺ):** his full name is Buraydah Ibnul-Husayb Ibnul-Harith Al-Aslami (ﷺ). He was a well-known Companion, and died in 63 A.H.; may Allah be pleased with him.

- **Ibn Abbas (ﷺ):** Abdullah Ibn Abbas Ibn Abdul-Muttalib (ﷺ) was the paternal cousin of the Prophet (ﷺ), and one of the venerable Companions from whom the Prophet (ﷺ) invoked Allah (ﷻ) saying, "O Allah, grant him (Ibn Abbas) deep

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3 Al-Bukhaaree (3410), Muslim (220), At-Tirmidhi (2448), Ad-Darimi (2810), and Ahmad (1/271).

4 The Tabi'un (Successors of the Companions): Plural of Tabi'i; a person who witnessed a Companion of the Prophet (ﷺ), i.e. one of those who belonged to the first Muslim generation after the Prophet (ﷺ).

5 Al-Hajjaj Ibn Yusuf was an important Arab administrator during the Umayyad Caliphate. – IOU Editorial team

understanding of the matters of religion and teach him the essence of interpreting (the Noble Qur'aan)." Allah (ﷻ) responded to his invocation. Ibn Abbas (ﷺ) died in 68 A.H.; may Allah be pleased with him.

- **Ukkashah (ﷺ):** His full name is Ukkashah Ibn Mihsan Ibn Hurthan Al-Asadi (ﷺ). He was one of the earliest Companions to accept Islam. He immigrated to Medina and witnessed the Battle of Badr. He fought the apostates under the leadership of Khalid Ibnul-Walid (ﷺ) and was killed therein in 12 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Ruqyah (Incantation):** Specific Qur'anic verses and prayers recited for an injured or sick person.

- **Evil eye:** Envious eye.

- **He has done well by stopping on what he has heard:** According to this phrase, a Muslim should not be ignorant of ritual ordinances and of how to perform them. Similarly, a Muslim has to act according to what he learns.

- **Nations were made to pass (displayed) before me:** Some scholars maintained that such nations were displayed before the Prophet (ﷺ) at the Night of Ascension when he (ﷺ) was shown what would happen to them on the Day of Resurrection.

- **Are they my followers?:** the Prophet's question indicated that he thought they were his followers because they were great in number, and that he was so far that he could not clearly recognize them.

- **Without reckoning or punishment:** They would not be called to account for their deeds or even receive chastisement. That is because they fulfilled the prerequisites of perfect and pure monotheism.

- **And the people went into discussion as to who they might be:** All the attendants debated and produced different conjectures about the good deed, which qualified such people to deserve such an elevated grade.

- **Ukkashah has preceded you:** Ukkashah (ﷺ) preceded in fulfilling these characteristics or in raising the question.

General Meaning of the Hadeeth

Husayn Ibn Abdur-Rahman (ﷺ) gave an account of a talk that took place at Sa'id Ibn Jubayr's (ﷺ) session when he discussed the issue of the shooting star that fell down the previous night. Husayn (ﷺ) said that he witnessed its falling as he was not sleeping then. Lest the attendants would think that he spent the whole night praying, Husayn (ﷺ)

explained why he was awake. This was the common practice of our righteous Muslim Salaf who were so keen to observe sincerity in all their dealings. Hence, he revealed that being stung was the real reason for being awake during the whole night. Thereupon, the stream of their talk turned to discuss what Husayn (ﷺ) did with his injury. He informed them that he treated himself by reciting legal incantation. When Husayn (ﷺ) was asked about the legal proof of his action, he mentioned the Hadeeth, which provided the permissibility of reciting legal incantation in his case. thereupon, Sa'id (ﷺ) praised him for applying the Hadeeth, and further guided him how to attain the highest grades of perfect monotheism by abandoning detestable matters, when needed, and exclusively relying on and trusting in Allah (ﷻ) (instead of being over confident in ways of treatment offered by others). It is, moreover, the quality of the seventy thousand persons who would be admitted into Paradise without being called to account for their deeds or even chastised. The Prophet (ﷺ) depicted them as exclusively relying on and trusting in Allah (ﷻ) instead of holding fast to legal incantations, cauterization or other types of treatment sought from others.

Relevance of the Hadeeth to the Chapter

This Hadeeth elucidates the way of attaining perfect monotheism and the rewards it entails in the Hereafter.

Lessons Drawn from the Hadeeth

- Knowing the merit of our righteous Muslim Salaf who always contemplates the heavenly sings of Allah (ﷻ).
- Our righteous Muslim Salaf were keen to observe sincerity in all their affairs. They, moreover, detested showing off their righteous deeds.
- Before proceeding into any act one should investigate the proof of its permissibility. Such was the case of our righteous Muslim Salaf.
- It is desirable to seek the proof of the permissibility before carrying out any action, and it is highly commendable to put what is learnt into practice.
- Knowledge should conveyed with courteousness and tenderness.
- The permissibility of treatment by reciting legal incantation.
- Upon witnessing a Muslim adhering to a permissible act, it is desirable to guide him to offer what is preferable and more desirable in the Sight of Allah (ﷻ).
- Knowing the merit of Prophet Muhammad (ﷺ) before whom all nations were displayed.
- The numbers of the prophets' followers differ from one to another.

- This Hadeeth provides a refutation of those who allege that the truth lies in the practices of the dominant majority of people.

- One is enjoined to follow the truth, no matter how few its followers may be.

- The Hadeeth affirms the virtues of Moses (عليه السلام) and his followers.

- The Hadeeth affirms the virtue of the Prophet Muhammad's nation as it represents the major multitude among the other prophets' followers.

- Knowing the merit of attaining perfect monotheism, which will be greatly rewarded on the Day of Resurrection.

- It is allowable to hold discussions on religious issues to derive beneficial points and make the truth evident.

- The Salaf used to keep a deep understanding of religion. They, thus, realized that the seventy thousand persons attained such a highly elevated rank through earnest work.

- The Salaf were seriously keen to do righteous acts and compete in offering good deeds.

- Attaining full trust in Allah (سبحانه وتعالى) by abandoning incantation and cauterization is an indication of pure and perfect belief in Allah (سبحانه وتعالى).

- It is permissible for the Muslim to ask pious people to invoke Allah (سبحانه وتعالى) for him.

- Knowing the virtue of 'Ukkashah Ibn Mihsan (رضي الله عنه).

- The Prophet (صلى الله عليه وسلم) prophesied that "Ukkashah (رضي الله عنه) was one of the seventy thousand people who would enter paradise without reckoning or chastisement. Afterwards, 'Ukkashah (رضي الله عنه) was martyred during the military campaigns launched against the apostates. May Allah be pleased with him! This incident provides one of the signs of Muhammad's Prophethood.

- The Prophet's use of euphemism shows his noble character. He (صلى الله عليه وسلم) did not offensively tell the man that he would not be included among those seventy thousands.

- It is desirable for a scholar to terminate the discussion on specific topics, so that unqualified persons may not delve into sophisticated legal issues.

Important issues of the Chapter

1. In Tawheed, people are classified into various ranks.

2. What is the meaning of 'purification of Tawheed'.

3. Ibrahim (عليه السلام) was praised by Allah (سبحانه وتعالى) for he was not of the polytheists.

4. Allah (سبحانه وتعالى) praised all those Auliya for they did not make anyone with Him as the partner (did not practice polytheism).

5. Keeping away from cauterization and Ruqyah is the fullest purification of Tawheed.

6. Possessing these characteristics (traits) is Tawakkul (trust in Allah (سبحانه وتعالى) Alone).

7. The deep knowledge of the Companions of Prophet Muhammad (ﷺ) who knew that such degree of trust (Tawakkul) in Allah (سبحانه وتعالى) could not be attained without action.

8. This shows how earnest the Companions were in doing good deeds.

9. The superiority of the followers of Muhammad (ﷺ) quantitatively as well as qualitatively.

10. The superiority of the Ummah (followers) of Musa (عليه السلام).

11. All the Ummah (nations) will be paraded before Prophet Muhammad (ﷺ).

12. Every Ummah (nation) will be accompanied by its respective Prophet.

13. Generally, few people responded to the call of Prophets.

14. The Prophets, whom nobody responded to, will come alone before Allah (سبحانه وتعالى).

15. The substance of these facts is that man should not worry about numbers, neither must he feel proud about huge numbers nor be disheartened by less numbers.

16. The permission of using Ruqyah to treat effects of evil eye and poisonous sting.

17. By the Hadeeth "He has done well by stopping on what he has heard", the depth of knowledge of the predecessors is known, and it is also known that the first Hadeeth does not contradict the second.

18. The avoidance of the predecessors of praising anyone undeservedly.

19. The Prophet's statement that 'You are one of them' is a sign of Prophethood.

20. The excellence of Ukkashah (ﷺ)

21. Using Ma'areed (to mention something casually among other things, or a description open to various interpretations).

22. The excellent manners of Prophet Muhammad (ﷺ).

Chapter Four

Fear of Shirk (Polytheism)

Allah the Almighty said:

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills...."

(Soorah An-Nisaa 4: 48 and 116)

Moreover, Allah, Exalted be He, relates, in the Noble Qur'aan, that Ibrahim (عليه السلام), His intimate friend, invoked Him saying:

وَإِذۡ قَالَ إِبۡرَٰهِيمُ رَبِّ ٱجۡعَلۡ هَٰذَا ٱلۡبَلَدَ ءَامِنٗا وَٱجۡنُبۡنِي وَبَنِيَّ أَن نَّعۡبُدَ ٱلۡأَصۡنَامَ ٣٥

"My Lord, make this city (i.e. Mecca) secure and keep me and my sons away from worshipping idols."

(Soorah Ibrahim 14: 35)

Relevance of the Chapter of the Book of Tawheed

Having clarified how to meet the prerequisites of monotheism and pointed out its merits, the author, in this chapter, elaborates on the misgivings about polytheism, so that a true believer may be warned against them.

Keywords and Phrases

- **Allah does not forgive association with Him:** Allah (سبحانه وتعالى) never grants forgiveness to the one who dies while dedicating acts of devotion to any false deity besides Him. Nonetheless, Allah (سبحانه وتعالى) forgives all other sins with the exception of polytheism.

- **For whom He wills:** Allah (سبحانه وتعالى) grants pardon to who He wills out of His bounty and wisdom.

General Meaning of the First Verse

With the aim of warning His bondmen against approaching any act of polytheism, Allah (ﷻ), to Whom belong all perfection and majesty, stresses that He will never grant pardon to those who assign partners to Him and remain so till death. On the contrary, out of His endless bounty and grace He forgives the sins of those whom He wills with the exception of polytheism.

General Meaning of the Second Qur'anic Verse

Ibrahim (عليه السلام) invoked Allah (ﷻ) to keep him and his sons away from idolatry, which is deemed as a grave source of mischief.

Relevance of the Qur'anic Verses to the Chapter

The first verse signifies that assigning partners to Allah (ﷻ) is deemed as the gravest sin in the Sight of Allah (ﷻ). Moreover, the one who commits that grave sin will never be forgiven if he fails to offer repentance before death. Thus, one must be warned against approaching such a heinous sin. The second Qur'anic verse signifies that Ibrahim (عليه السلام) was afraid of being deluded by acts of polytheism so he invoked Allah (ﷻ) to safeguard him against all acts and forms of polytheism. We are thus supposed to express our fear of polytheism. Thus, the two Qur'anic verses emphasize the significance of expressing fear of perpetrating any act or form of polytheism.

Lessons Drawn from the Qur'anic Verses

- Polytheism is the gravest sin, as it will never be forgiven unless one turns to Allah (ﷻ) in repentance.

- If anyone commits any sin other than polytheism and dies before repentance, his affair will be absolutely referred to Allah (ﷻ), Who may grant him forgiveness or chastise him in the Hereafter.

- The Muslims must express his fear of polytheism, for Ibrahim (عليه السلام), who was distinguished by demolishing idols at his time, was afraid of falling into such a grave sin.

- The permissibility of invoking Allah (ﷻ) for removing tribulations. He is the One to be besought for help and support.

- It is permissible to invoke Allah (ﷻ) for oneself and on behalf of one's offspring as well.

- The verses refute the allegation of some ignorant people that the Muslim nation is not susceptible to fall into acts or forms of polytheism. Those people felt safe from it and thus ignorantly fell into its darkness.

It is narrated in the Hadeeth that Allah's Messenger (ﷺ) said:

أخوف ما أخاف عليكم الشرك الأصغر، فسئل عنه فقال: (الرياء)

"What I fear most for you is a form of Shirk." When asked about it, he said, "Ar-Riya (showing oft)." [6]

General Meaning of the Hadeeth

Out of his pity and mercy for his nation, the Prophet (ﷺ) was so keen to guide people to the path of righteousness and warn them against all that is evil. He (ﷺ) warned Muslims not to perform devotional acts in order to show off or to get people's admiration. He (ﷺ) deemed showing off as an act of minor polytheism, which would render all acts of worship, performed in such a way, null and void. Since people intuitively long for acquiring prominence and being praised by others, ostentation may easily permeate righteous Muslims. Therefore, the Prophet (ﷺ) expressed his anxiety about the righteous Muslims who offer good deeds and warned against pretentious display. While minor polytheism may easily permeate the hearts of the righteous, acts of major polytheism are hardly perpetrated by them.

Relevance of the Hadeeth to the Chapter

This Hadeeth warns the believers against the perpetration of minor polytheism, whereas the former two Qur'anic verses warn them against approaching acts of major polytheism. Thus, the present chapter elaborates on the two main categories of polytheism.

Lessons Drawn from the Hadeeth

- A true believer should be anxious about falling into minor polytheism, since the Prophet (ﷺ) expressed his anxiety in the aforementioned Hadeeth and, moreover, warned righteous Muslims against it.

- The Prophet (ﷺ) was compassionate and keen to guide his nation to the straight and righteous path.

- Polytheism is categorized into major and minor polytheism. The former is defined as setting rivals to Almighty Allah whereas the latter is confined to acts designated as polytheistic according to the Qur'aan or the Sunnah without reaching the degree of major polytheism. They may, further, be compared as follows:

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[6] Ahmad in Al-Musnad (5/428 and 429), and At-Tabarani in Al-Mu'jam Al-Kabir (The Great Lexicon) (4/253 No. 4301).

- The former renders man's entire deeds void, whereas the latter only renders acts contaminated with impure intentions null and void.

- While retainers of major polytheism will abide in the Hellfire for eternity, perpetrators of minor polytheism will not.

- A perpetrator of major polytheism is regarded as a repudiator of Islam while the holder of any act or form of minor polytheism is regarded as a Muslim.

Ibn Mas'ud (ﷺ) narrated that Prophet Muhammad (ﷺ) said:

من مات وهو يدعو من دون الله نداً دخل النار

"Whoever dies while ascribing partners to Allah, enters the Hell-fire." [7]

General Meaning of the Hadeeth

The Prophet (ﷺ) states that if the person sets a prophet or any false deity or object as a rival to Allah (ﷻ) either by invoking or imploring such a false deity for assistance, and remains so until he dies, he will be doomed to the Hellfire. Setting a rival to Allah (ﷻ) has two forms:

1. To associate a partner with Allah (ﷻ) with regard to the devotional acts. This is regarded as an act of major polytheism, which entails eternal chastisement in the Hellfire.

2. Any act of minor polytheism such as making Allah (ﷻ) equal to human beings in words like, "When Allah (ﷻ) wills and you will" or "It is only made for Allah's sake and your". Offering good deeds for the sake of pretentious display is also regarded as an act of minor polytheism, which does not necessarily lead its perpetrator to abide eternally in the Hellfire.

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[7] Al-Bukhaaree (4497). Abdullah Ibn Mas'ud (ﷺ), the narrator of the Hadeeth, adds:

وقلت أنا: من مات وهو لا يدعو لله نداً دخل الجنة.

"And I said, "Whoever dies without invoking anything as a rival to Allah (ﷻ) will enter Paradise."

The Hadeeth is also related by Muslim (92) with a wording that read:

من مات يشرك بالله شيئاً دخل النار

"He who dies associating anything with Allah (ﷻ) would enter the Fire (of Hell)".

Abdullah Ibn Mas'ud (ﷺ) said:

وقلت أنا: ومن مات لا يشرك بالله شيئاً دخل الجنة.

"I say that he who dies without associating anything with Allah (ﷻ) would enter Paradise."

Relevance of the Hadeeth to the Chapter

Muslims, according to this Hadeeth are warned against any act or form of major or minor polytheism by means of expounding its grave consequences.

Lessons Drawn from the Hadeeth

- This Hadeeth warns Muslims against all acts and forms of polytheism and advises them to turn to Allah (ﷻ) in repentance.
- Invoking a prophet or a friend of Allah (ﷻ) whether alive or dead, and seeking the blessings of a stone or a tree are regarded as acts of polytheism.
- Polytheism is only expiated by repentance.

Muslim reports from Jabir (ﷺ) that Allah's Messenger (ﷺ) said:

من لقي الله لا يشرك به شيئاً دخل الجنة، ومن لقيه يشرك به شيئاً دخل النار

"Whoever meets Allah (on the Day of Judgement) not having associated anyone (or anything) with Him (in worship), shall enter Paradise; and whoever meets Him having committed Shirk in any way will enter the Hell-fire."[8]

Jabir Ibn Abdullah (The Narrator)

His full name is Jabir Ibn Abdullah Ibn Amr Ibn Hiram AL-Ansari As-Sulami (ﷺ). He is one of the venerable Companions of the Prophet (ﷺ). His father (ﷺ) was also a Companion. He narrated many Hadeeths from the Prophet (ﷺ). He died after 70 A.H. at the age of 96; may Allah be pleased with him.

Keywords and Phrases

- **Meet Allah:** It means to pass away.

- **Anything:** It is a general word to include the prohibition of acts entailing both minor and major polytheism.

General Meaning of the Hadeeth

The Prophet (ﷺ) declares that whoever dies while adopting monotheism will definitely be admitted into Paradise. If he persistently commits a major sin and dies without offering repentance, he will be referred to Allah's Divine Will. He may be forgiven and thus permitted to enter Paradise or be admitted into the Hellfire for a limited period of time before entering Paradise.

If a man, on the other hand, dies while retaining any act or conviction of major polytheism, he will never be admitted into Paradise. Allah (ﷻ) will, moreover, have no mercy on him and he will be cast into the Hellfire and abide therein for eternity. But if he dies while perpetrating an act of minor polytheism, he will enter the Hellfire for a limited period of time.

Relevance of the Hadeeth to the Chapter

The Hadeeth warns Muslims against all kinds of polytheism, and urges them to keep away from such grave sins.

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[8] Muslim (95) and Ahmad in Al-Musnad (3/345).

Lessons Drawn from the Hadeeth

- One must be overly afraid of committing any act of polytheism, since salvation from the Hellfire is contingent on the abandonment of such a grave sin.

- One's good deeds are not accepted except when being free of any form or act of polytheism.

- Clarifying the concept of the Testification of Faith, which implies utter renunciation of polytheism and pure worship of One God.

- Both Paradise and Hellfire are so close to man, so every human being will fully realize his destination upon the end of his life.

- The Hadeeth affirms the virtue of those who are safeguarded against polytheism.

Important issues of the Chapter

1. Fear of Shirk (polytheism)

2. Showing off (Riyaa) is a type of Shirk

3. Showing off is a lesser type of Shirk.

4. Falling into minor Shirk (Riyaa) is more fearful to the righteous and pious people than other matters (because of the ease, one can fall into it due to its being so subtle).

5. Nearness of Paradise and Hell.

6. Combination of the nearness of Paradise and Hell has been stated in the same Hadeeth

7. Whoever meets Allah (ﷻ) (on the Day of the Judgement) having associated nothing with Him, shall enter Paradise; and whoever dies while committing Shirk with Allah (ﷻ) in any way shall enter Hell, even though he might have been a great worshipper.

8. The important issue of the invocation of Ibrahim (عليه السلام) for himself and his progeny, being the protection from worship of idols.

9. The acknowledgement of Ibrahim (عليه السلام) of the condition of most people that “O my Lord, they have indeed led astray many among mankind."

10. An explanation of the meaning of (the Kalimah) "There is nothing deserving of worship in truth besides Allah" as reported by Al-Bukhaaree.

11. The superiority of one who is free from Shirk.

Chapter Five

The Call to testify that there is nothing deserving of Worship in truth except Allah

Allah the Exalted said:

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ

ٱلْمُشْرِكِينَ ﴿١٠٨﴾

"Say you (O Muhammad ﷺ): 'This is my way; I invite unto Allah (i.e. to the Oneness of Allah –Islamic Monotheism) (with sure knowledge), I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah -Islamic Monotheism) with sure knowledge. And Glorified and Exalted is Allah (above all that they associate as partners with Him), and I am not of the polytheists.' "

(Soorah Yusuf 12: 108)

Relevance of the Chapter to the Book of Tawheed

In this chapter, we are going to elaborate on the necessity of inviting others to the straight path of Almighty Allah with insight, wisdom and beautiful preaching as the Messenger of Allah (ﷺ) and their followers did.

Keywords and Phrases

- **Inviting People to Accept the Testiication of Faith:** The Call to Allah (ﷻ) is designated as inviting people to worship One God, believe in Him and His Messenger (ﷺ). This is the essence of The Testification of Faith.

- **Say:** The person addressed with the command is the Prophet (ﷺ).

- **Sure knowledge:** It includes all means of knowledge, which may be employed to distinguish good from evil and truth from falsehood.

- **Exalted is Allah:** This phrase has been mentioned as a command to give praise to Allah (ﷻ) and disprove any deficiency or inadequacy ascribed to Him (ﷻ).

General Meaning of the Qur'anic Verse

Almighty Allah commands his Messenger (ﷺ) to inform people that he, as well as his followers, invites people to Allah (﷾) with knowledge, certainty and clear evidence. The essence of such a call is that Allah (﷾) is far above having a rival or a partner in His absolute dominion over the heavens and the earth. He is also too exalted to have an associate worshipped or adored besides Him.

Relevance of the Qur'anic Verse to the Chapter

According to the aforementioned Qur'anic verse, Allah (﷾) expounded the exemplary method of the Messenger (ﷺ) and his followers in inviting people to admit, with insight, wisdom and beautiful preaching, the Testificatin of Faith. Therefore, the Qur'anic verse emphasizes the obligation of inviting others to accept Islam, which is the subject matter of the present chapter.

Lessons Drawn from the Qur'anic Verse

- Inviting people to bear witness that there is no deity but Allah (﷾), is the exemplary practice of the Prophet (ﷺ) and his followers.

- A propagator of Islam should be well versed and possessed of comprehensive knowledge about what he enjoins or forbids.

- A caller to Allah (﷾) should sincerely offer his call without and personal yearning or desire. He should never be partial to a party, a sect or a doctrine.

- Having insight is a religious obligation, for following the Prophet (ﷺ) is obligatory and is achieved only through insight represented in knowledge and firm belief.

- Knowing the virtue of monotheism, which is based on the conviction that Allah (﷾) is far above any imperfection.

- Abomination of polytheism since it is a means of abominable profanation.

- Not only should a Muslim be free from any act of polytheism, but he must also disown the polytheists and their practices.

Ibn Abbas (ﷺ) narrated:

أن رسول الله صلى الله عليه وسلم، لما بعث معاذاً إلى اليمن قال له: (إنك تأتي قوماً من أهل الكتاب فليكن أول ما تدعوهم إليه شهادة أن لا إله إلا الله

"When Allah's Messenger (ﷺ) sent Mu'adh (ﷺ) to Yemen, he said, "You will come upon the People of the Book, let your first act be to call them to testify that -There is nothing worthy of worship in truth but Allah."

And in another version of this tradition (it is said):

فإن هم أطاعوك لذلك، فأعلمهم أن الله افترض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوك لذلك: فأعلمهم أن الله افترض عليهم صدقة تؤخذ من أغنيائهم فترد على فقرائهم، فإن هم أطاعوك لذلك فإياك وكرائم أموالهم، واتق دعوة المظلوم، فإنه ليس بينها وبين الله حجاب) أخرجاه.

"To single out Allah Alone in the worship, i.e. actualize the Oneness (Tawheed) of Allah-if they obey you in this, inform them that Allah has prescribed for them to offer 5 prayers (Salat) every day and night. If they obey you in this, then inform them that Allah has imposed upon them the duty of Sadaqah (Zakaah[1]) to be levied from their rich and distributed to the poor, If they obey you in this, then be careful not to take the best of their properties (as payment of Zakaah), and safeguard yourself against the supplication of those who have suffered injustice because there is no veil between his supplication and Allah,"

(Al-Bukhaaree and Muslim)[2]

Keywords and Phrases

- **The Prophet sent Mu'adh to Yemen:** The Prophet (ﷺ) sent Mu'adh (ﷺ) to Yemen as a propagator of Islam, a ruler and a judge in 10 A.H.

- **The People of the Book:** The Jews and the Christians who were the dominant majority of the population of Yemen at that time.

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[1] Zakaah: A fixed proportion of one's property paid annually by every Muslim whose property has reached a specified amount called the nisab (i.e. the minimum amount on which Zakaah is due). Paying Zakaah is one of the five pillars of Islam, namely the third. There are eight recipients of Zakaah according to the Sharee'ah (Islamic Law) as stated in the Qur'aan (Soorah At-Tawbah 9:60)

[2] Al-Bukhaaree, Hadeeth No. 1389/1425

- **If they obey you in this:** If they proclaim the Testification of Faith, comply with what you call to and denounce all the false deities worshipped besides Allah (ﷻ), then proceed in instructing them to accept further teachings of Islam.

- **Safeguard yourself against the supplication of those who have suffered injustice:** The Prophet (ﷺ) warns Mu'adh (رضي الله عنه) against oppression and commands him to enjoin justice.

- **There is no veil between his supplication and Allah:** It means that the invocation of an oppressed person will be answered sooner or later.

General Meaning of the Hadeeth

When the Prophet (ﷺ) intended to dispatch Mu'adh (رضي الله عنه) to Yemen as a caller and an instructor for teaching its people the principles of Islam, he, further, drew for him the major outlines of inviting the Yemeni people to the religion of Islam. The Prophet (ﷺ), thus, informed Mu'adh (رضي الله عنه) that he would encounter the Jews and the Christians who were well versed in religion and fond of engagement in debates. The Prophet (ﷺ) urged Mu'adh (رضي الله عنه) to be well prepared to argue with them and remove their suspicions. According to the Prophet's pieces of advice, Mu'adh (رضي الله عنه) was admonished to start his mission with important issues. He was first commanded to correct their understanding of the principles of belief. Once they adopted correct belief, he would command them to establish prayer, which took precedence right after adopting monotheism. If they should abide by performing the five regular prayers, he would command the rich among them to pay the Zakaah as an act of consolation to the poor and gratefulness to Allah, Exalted be He. Then Mu'adh (رضي الله عنه) was warned of taking the best of their possessions. They were, instead, enjoined to pay Zakaah from among their average possessions. Finally, he was urged to treat them justly and to avoid oppression so as to stay clear of the invocation of any oppressed person, which will certainly be answered.

Relevance of the Hadeeth to the Chapter

This Hadeeth stresses that the caller to Allah (ﷻ) should first invite people to testify that there is no deity but Allah (ﷻ). It also urges Muslims to send propagators to achieve such a purpose.

Lessons Drawn from the Hadeeth

- The permissibility of sending preachers who are capable of inviting people to Islam.

- Inviting people to bear witness that there is no deity but Allah (ﷻ) and that Muhammad (ﷺ) is the Messenger of Allah takes precedence over all other religious duties.

- The Testification of Faith is defined as dedicating all devotions to Allah (ﷻ) and deifying nothing besides Him.

- A man becomes a Muslim after verbally proclaiming the Testification of Faith.

- A man may be well learned but remains unaware of the correct meaning and consequences of the Testification of Faith. However, some people are aware of its meaning, but do not put it into practice. Such is the case of the people of the Scripture.

- There are various levels of discourse, which must be taken into account when inviting different people to Islam. This is inferred from the Prophet's words, which read,***"...You will go to the People of the Scripture..."***

- According to the Hadeeth, a propagator of Islam should be well versed in the principles of the Muslim faith so that he may refute all misconceptions. This may be achieved by seeking knowledge.

- Prayer comes second only to the Testification of Faith.

- Paying obligatory Zakaah follows establishing prayers in importance.

- According to the Hadeeth, the poor are entitled to receive Zakaah. It may also be paid to them only.

- It is impermissible to take Zakaah from the best of people's possessions, unless they do it willingly.

- Warning against oppression, as the invocations of the oppressed person will certainly be answered, even if he might be a wrongdoer.

Sahl bin Sa'd (ﷺ) said:

أن رسول الله صلى الله عليه وسلم قال يوم خيبر: (لأعطين الراية غداً رجلاً يحب الله ورسوله، ويحبه الله ورسوله، يفتح الله على يديه. فبات الناس يدوكون ليلتهم أيهم يعطاها. فلما أصبحوا غدوا على رسول الله صلى الله عليه وسلم كلهم يرجو أن يعطاها. فقال: (أين علي بن أبي طالب؟) فقيل: هو يشتكي عينيه، فأرسلوا إليه، فأتى به فبصق في عينيه، ودعا له، فبرأ كأن لم يكن به وجع، فأعطاه الراية فقال: (انفذ على رسلك حتى تنزل بساحتهم، ثم ادعهم إلى الإسلام وأخبرهم بما يجب عليهم من حق الله تعالى فيه، فوالله لأن يهدي الله بك رجلاً واحداً، خير لك من حمر النعم). يدوكون: يخوضون.

On the day of Khaybar, Allah's Messenger (ﷺ) asserted, "Tomorrow I shall indeed give the flag to a person who loves Allah and His Messenger and is loved by Allah and His Messenger. Allah will grant victory under his leadership." The people spent the night absorbed in discussing as to whom might the flag be given! In the morning they came eagerly to Allah's Messenger (ﷺ) each of them hoping to be given the flag. Allah's Messenger (ﷺ) asked, "Where is Ali bin Abi Talib?" They replied, "He is suffering from an eye ailment." He was sent for and brought. Allah's Messenger (ﷺ) then spat in his eyes and prayed for him, where upon he was cured as if he had no previous pains. Allah's Messenger (ﷺ) then gave him the flag and said, "Advance with ease and gentleness until you arrive in their midst, then call them to Islam and inform them of their duties to Allah in Islam. By Allah, if He may guide through you a single man to Islam then it is better for you than the red camels."

(AL-Bukhaaree and Muslim)[3]

Sahl Ibn Sa'd (The Narrator)

Sahl Ibn Sa'd's full name is Sahl Ibn Sa'd Ibn Malik Ibn Khalid Al-Ansari Al-Khazraji As-Sa'idi (ﷺ). He is a prominent Companion who died in 88 A.H., when he as over hundred years old; may Allah be pleased with him

Ali Ibn Abu Talib

Ali Ibn Abu Talib (ﷺ) was the Prophet's paternal cousin, the husband of his daughter Fatimah (ﷺ), and the fourth of the Rightly-guided Caliphs. He was one of the earliest persons to accept Islam and one of the ten Companions who were given the glad tidings of being admitted into Paradise. He was murdered in 40 A.H.; may Allah (ﷻ) be pleased with Him.

[3] Al-Bukhaaree (2942) and Muslim (2406)

Keywords and Phrases

- **The Day of Khaybar:** It refers to the Battle of khaybar, which was launched against the Jews in 7 A.H.

- **Flag:** It is the emblem of the army, which is usually given to the commander.

- **Islam:** Submitting to Allah (﷾) by adopting monotheism, showing absolute obedience to Allah (﷾) and dissociating oneself from polytheism and polytheists.

General Meaning of the Hadeeth

The Prophet (ﷺ) gave the Companions glad tidings that in the following day they would be granted victory over the Jews at the hands of a virtuous man who was loyal to Allah (﷾) and His Messenger (ﷺ). Consequently, each Companion aspired to be that virtuous man. When they gathered in the morning, the Prophet (ﷺ) asked about Ali (رضي الله عنه) who was suffering an eye-trouble and could not join them. Ali (رضي الله عنه) came and the Prophet (ﷺ) spat in his eyes, which healed at once. Thereafter, the Prophet (ﷺ) charged him with the commandment of the Muslim troops and instructed him to move ahead calmly until he drew near to the enemies' fortress. The Prophet (ﷺ) further commanded Ali (رضي الله عنه) to invite the enemies, when he reached their fortress, to accept Islam. If they would respond to his call, he should, then, inform them of the duties imposed on every Muslim. Finally, the Prophet (ﷺ) highlighted the virtues of inviting people to Allah (﷾) affirming that if a caller succeeded in guiding one person to the straight path, it would be better for him than being possessed of the most precious worldly gains. Therefore, how great his rewards would be if he became the source of guidance for more than one person!

Relevance of the Hadeeth to the Chapter

This Hadeeth emphasizes the importance of inviting people to accept Islam. Invitation to Islam implies calling people to proclaim the Testification of Faith by declaring that there is no deity but Allah (﷾) and that Muhammad (ﷺ) is His servant and Messenger. The Hadeeth further emphasizes the virtue of propagating the religion of Islam.

Lessons Drawn from the Hadeeth

- Knowing the virtues of Ali Ibn Abu Talib (رضي الله عنه); his loyalty to Allah (﷾) and his Messenger (ﷺ), and his possession of certain and firm belief. These virtues were attested by the Prophet (ﷺ) himself.

- This Hadeeth proves that Almighty Allah loves in a way that is appropriate for his Majesty.

- The Companions were keen to compete in offering all good deeds.

- Muslims are ordained to show good manners even at times of war. They are also commanded to avoid hasty decisions and undesired sounds during war.

- The Imam should command his viceroys to treat their subject with tenderness without showing weakness or lack of vigor.

- Before engaging in combat with their enemies, the Muslims must invite them to Islam.

- War is to be waged against whoever stands against the propagation of Islam.

- When inviting non-Muslims to Islam, Muslims should introduce the teaching of Islam to them by degrees. That is, a disbeliever may be first invited to proclaim the Testification of Faith and then invited to perform the other pillars of Islam.

- The virtue of inviting non-Muslims to accept Islam lies in the generous reward they will be granted in case they embrace Islam.

- This Hadeeth implies two proofs of the Prophethood of Muhammad (ﷺ) He gave glad tidings of victory beforehand and cured the sore eyes by applying his honourable saliva to Ali's eyes.

- It is obligatory for Muslims to believe in the Divine Decree. This is shown by the fact that though each Companion was keen to be granted the flag; it was only given to the one foreordained by Allah (سبحانه وتعالى).

- It is not enough for the person to be called a Muslim. He must, further, be acquainted with legal duties incumbent upon him and put them into practice.

Important issues of the Chapter

1. It is the way of the followers of Prophet Muhammad (ﷺ) to call people to Islam.
2. Stress upon sincerity of intention, for many who supposedly call to the truth merely call to themselves.
3. Calling people to Allah (سبحانه وتعالى) with sure knowledge is obligatory.
4. Of the signs of the beauty of Tawheed is its being free of any blasphemy towards Allah (سبحانه وتعالى).
5. The ugliness of Shirk is that it vilifies Allah (سبحانه وتعالى).
6. Of the most important issues of the chapter is that a Muslim must and should remain aloof from polytheists in order to not become like them even if he does not himself commit Shirk.
7. Having Tawheed (and calling towards it) is the foremost obligation.
8. We must first begin with Tawheed before everything, even Salat.
9. The meaning of singling out Allah (سبحانه وتعالى) Alone in worship and being sincere in His Oneness is the meaning of the Shahadah "La ilaha illa-Allah ".
10. Among the people of the Scriptures are some who either have no knowledge of Tawheed, or if they do, they don't follow it accordingly.
11. Stress on teaching step by step.
12. The most important issues must be explained first.
13. How to spend Zakaah (obligatory charity).
14. The scholar (learned) must try to clear away misunderstandings of the learner.
15. The best properties of people must not be taken for Zakaah (obligatory charity).
16. Beware of the supplication of the oppressed.
17. We are informed that there is no barrier to the supplication of the oppressed one (to be accepted).
18. The afflictions, hardship, hunger and epidemics suffered by the head of all the Prophets and the best of those close to Allah (May Allah be pleased with him) are nothing but exact evidences of Tawheed.

19. The Prophet's assertion: ***"I shall indeed give the flag ..."*** is a sign from among the signs of Prophethood.

20. Applying spit to the eyes of Ali (رضي الله عنه) and the subsequent cure he received, is another sign of the Prophethood.

21. The superiority of Ali (رضي الله عنه)

22. The merits and virtues of the Companions (May Allah be pleased with them) that they kept speculating among themselves throughout the night (as to whom the flag might be handed over to) and their preoccupation with it over the news of lasting victory.

23. An illustration of the faith in Qadar -how the predetermined occurs to those who do not seek it and denial to those who wished it all along the night.

24. The manner of the Prophet's advice to Ali (رضي الله عنه) "Go to the people with ease and gentleness."

25. Calling to Islam before waging war.

26. Legitimacy of fighting with those who were previously called to Islam but rejected it.

27. Preaching Islam with wisdom as evidenced in his (ﷺ) words: "Inform them of the obligations upon them".

28. Recognizing the duty to Allah (سبحانه وتعالى) in Islam.

29. The reward of a person by whose hand a single man is guided.

30. To swear in support of a juristic verdict.

Chapter Six

An Explanation of Tawheed and the Testimony: La ilaha illa-Allah

Allah the Almighty said:

أُولَٰٓئِكَ ٱلَّذِينَ يَدۡعُونَ يَبۡتَغُونَ إِلَىٰ رَبِّهِمُ ٱلۡوَسِيلَةَ أَيُّهُمۡ أَقۡرَبُ وَيَرۡجُونَ رَحۡمَتَهُۥ
وَيَخَافُونَ عَذَابَهُۥٓۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحۡذُورٗا ﴿٥٧﴾

"Those whom they call upon (like Jesus- son of Mary, Ezra, angels, etc.) desire (for themselves) means of access to their Lord (Allah) as to which of them should be nearest and they (Jesus, Ezra, angels etc.) hope for His Mercy and fear His Torment. Verily; the Torment of Your Lord is something to be afraid of"

(Soorah Al-Israa' 17:57)

Relevance of the Chapter to the Book of Tawheed

In the present chapter, the author clarifies the concept of monotheism. There is a need for clarifying the concept of monotheism since people wrongly believe that monotheism involves a mere belief in the Oneness of Allah (ﷻ). The author asserts that monotheism necessitates devoting all acts and forms of worship to Allah (ﷻ) Alone, and keeping away from any act of polytheism.

Keywords and Phrases

- **Testification of Faith:** It is the declaration that there is no deity but Allah (ﷻ) and that Muhammad (ﷺ) is the servant and messenger of Allah.

- **Call (Invoke):** The contextual meaning of the word invoke is to worship. The disbelievers, however, invoke or adore the angels, the prophets or the righteous.

- **desire (for themselves) means of access to their Lord (Allah):** Despite being invoked and adored besides Allah (ﷻ), the angels, the prophets and righteous people offer all good deeds to draw nearer to their Lord.

General Meaning of the Qur'anic Verse

Almighty Allah affirms that the angels, the prophets and the righteous, whom the disbelievers invoke besides Allah (ﷻ), ardently seek to draw nearer to Allah (ﷻ), hoping for His mercy and fearing His punishment. As the angels, prophets and righteous men offer good deeds seeking the pleasure of Allah (ﷻ), how can they be adored or worshipped besides Him?!

Relevance of the Qur'anic Verse o the Chapter

The verse in question signifies that both monotheism and the Testification of Faith necessitate avoiding all acts and practices of polytheism such as invoking the righteous or seeking their intercession for removing adversities or afflictions.

Lessons Drawn from the Qur'anic Verse

- The verse provides a counter argument against those who falsely believe that Allah's friends and righteous persons invoked besides Allah (ﷻ) are competent to bring benefit or avert harm.

- It shows how the Prophets and the righteous fear Allah (ﷻ) and seeks His mercy.

And He (ﷻ) said:

وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ

﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

"And (remember) when Abraham (عليه السلام) said to his father and his people: 'Verily, I am innocent of what you worship. Except Him (i.e. I worship none but Allah Alone), Who did create me and verily, He will guide me.' And he made it (i.e. La ilaha illa-Allah) a Word lasting among his offspring that they may turn back (i.e. to repent to Allah or receive admonition)."

(Soorah Az-Zukhruf 43:26-28)

General Meaning of the Qur'anic Verse

Almighty Allah narrates the story of His servant, Messenger, and intimate friend Ibrahim (عليه السلام) who dissociated himself from the false deities, which were worshipped by his father and his people. He devoted himself to the worship of Allah (ﷻ).

Relevance of the Verse to the Chapter

This verse signifies that adopting monotheism and testifying that there is no deity but Allah (ﷻ) necessitates dissociating oneself from all acts of polytheism, and dedicating all one's devotional acts to Allah (ﷻ) Alone.

Lessons Drawn from the Qur'anic Verse

- The meaning of the Testification of Faith is to believe in the Oneness of Allah (ﷻ), devote all acts of worship to Him Alone, and dissociate oneself from all false deities.

- A believer should avowedly declare his repudiation of the polytheists.

- A Muslim should dissociate himself from the enemies of Allah (ﷻ) even if they are from among the nearest kin.

Allah the Almighty said:

ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا
لِيَعْبُدُوٓا۟ إِلَـٰهًا وَٰحِدًا ۖ لَّآ إِلَـٰهَ إِلَّا هُوَ ۚ سُبْحَـٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾

"They (Jews and Christians) have taken their scholars and monks as gods besides Allah, and (also the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him." [4]

(Soorah At-Tawbah 9:31)

Keywords and Phrases

- **They have taken their scholars and monks as gods:** The Jews and the Christians regard their scholars and monks as the legislators who assign what is lawful and what is prohibited, Allah, Glorified be He, is the absolute Lawgiver, and, therefore, if anyone submits himself to the legislation of a human, he is regarded as taking a false deity besides Allah (ﷻ).

- **And (also) the Messiah, the son of Mary:** The Christians have taken Jesus (عليه السلام) as a god besides Allah (ﷻ).

General Meaning of the Qur'anic Verse

The Jews and the Christians sought the advice of their scholars and monks and obeyed them in legalizing what Allah (ﷻ) made unlawful and prohibiting what He (ﷻ)

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[4] The Messenger of Allah (ﷺ) has interpreted this verse when 'Adiyy Ibn Hatim (رضي الله عنه) visited him and heard him reciting it. Upon hearing the verse, 'Adi said:

إنهم لم يعبدوهم؟! فقال رسول الله – صلى الله عليه وسلم: "بلى إنهم حرّموا عليهم الحلال وحلّلوا لهم الحرام فاتبعوهم فذلك عبادتهم إياهم".

"O Messenger of Allah (ﷺ)! They did not worship them!" He (the Prophet ﷺ) said, "Yes they did; they (rabbis and monks) forbade them what is lawful and made lawful for them what is forbidden, and their peoples followed them. This is their worship of them."

This Hadeeth is related by At-Tirmidhi (3094) who graded it a hasan (good) Hadeeth. It is also related by Ibn Abu Shaybah in his Musannaf (The Compilation) (7/167 No. 34925).

made lawful. They, therefore, set their scholars and monks as gods besides Allah (﷾). The Christians, moreover, worshipped Jesus (عليه السلام) and alleged that he was the son of God. Consequently, they disregarded the Divine Scripture through which they were commanded to submit to Allah (﷾) Alone. Thus, Allah (﷾) disapproves of their practices and declares Himself far above them.

Relevance of the Qur'anic Verse to the Chapter

The verse clarifies the meaning of both monotheism and the Testification of Faith. Monotheism and the Testification of Faith necessitate that Allah (﷾) is to be obeyed by following what He (﷾) has made lawful and avoiding what He (﷾) has prohibited. Whoever obeys a person or submits himself to a law, which violates Allah's prohibitions, is regarded as a polytheist.

Lessons Drawn from the Qur'anic Verse

- Submission to the Will of Allah (﷾) with regards to His obligations and prohibitions is one of the implications of monotheism and sincere Testification of Faith.

- Obeying anyone in making lawful what Allah (﷾) made prohibited or prohibiting what Allah (﷾) made lawful, is a form of polytheism.

- The Qur'anic verse refutes the Christian belief that Jesus (عليه السلام) is a god, and affirms that he is the servant of Allah (﷾).

- Allah (﷾) is far above having an associate or a partner.

Allah, the Almighty, says:

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا
لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ

"And (yet), among the people are those who take other than Allah as equals (to Him). They love them as they (must) love Allah. But those who believe are stronger in love for Allah. And if only they, who have wronged, would consider (that) when they see the punishment, (they will be certain) that all power belongs to Allah and that Allah is severe in punishment."

(Soorah Al-Baqarah 2: 165)

Keywords and Phrases

- **They love them as they (must) love Allah:** It means that those who worship false deities besides Allah (ﷻ) retain love and reverence for such deities.

General Meaning of the Qur'anic Verse

Allah, Glorified and Exalted be He, depicts the polytheists' affairs in this life and the recompense they will receive in the Hereafter. They set rival to Allah (ﷻ) by rendering love and reverence to them. On the contrary, the true believers; love for Allah (ﷻ) exceeds the polytheists' love for their false deities or the polytheists' love for Allah (ﷻ). The reason is that the believers' love is dedicated to Allah Alone, whereas the polytheists' love is shared by other false deities. Had the polytheists been certain of the grave chastisement they would receive on the Day of Resurrection for the grave sins they perpetrated, they would have abandoned all their aberrant practices. However, they did neither perceive nor believe in their inevitable destiny.

Relevance of the Qur'anic Verse to the Chapter

The Qur'anic verse is one of the texts that clarifies the meaning of monotheism and the significance of a Muslim's Testification of Faith. The verse implies that whoever ascribes rival to Allah (ﷻ) and loves them as he love Allah (ﷻ), is deemed a polytheist. Monotheism is, therefore, an act of rendering love and reverence to Allah (ﷻ) Alone. Such love and reverence drive man to sincerely worship, submit and surrender to Allah (ﷻ) Alone.

Lessons Drawn from the Qur'anic Verse

- Monotheism designates the retainment of love and reverence, which correlate submission and surrender, to Allah (﷾) Alone.

- Though they render great love to Allah (﷾), the polytheists are not considered Muslims, since they associate false deities with Allah (﷾).

- Polytheism is a form of injustice.

- The verse warns the polytheists against the severe punishment prepared for them on the Day of Resurrection.

And in Saheeh Muslim it is reported that the Prophet (ﷺ) said:

من قال: لا إله إلا الله وكفر بما يعبد من دون الله، حرم ماله ودمه، وحسابه على الله عز وجل

"He who professed that there is no God to be worshipped but Allah and made a denial of everything which the people worship besides Allah, his property and blood become inviolable, and his affair rests with Allah." [5]

Keywords and Phrases

- **His property and blood become inviolable:** It means that whoever declares his acceptance of Islam, his property and blood will be secured.

- **And his affair rests with Allah:** If anyone declares his acceptance of Islam, his reckoning will be only with Allah (ﷻ), Who will recompense him according to his intention.

General Meaning of the Hadeeth

According to the foregoing Hadeeth, the property and blood of a man will be secured upon the fulfillment to two major requirements:

1. Pronouncing the Testification of Faith is declaring that there is no deity but Allah (ﷻ) and that Muhammad (ﷺ) is the servant and Messenger of Allah (ﷻ).

2. Renouncing all other false deities which are worshipped beside Allah (ﷻ).

Once a person fulfills these two requisites, he will be secured with regard to his life and property. As far as his inner belief is concerned, it will be absolutely left to Allah (ﷻ) Alone. Therefore, if he is proven to be of firm and sincere belief, Allah (ﷻ) will admit him into the gardens of Paradise. Otherwise, if he is a hypocrite, he will be driven to a severe punishment in the Hellfire. However, people are judged in this life according to their apparent deeds.

Relevance of the Hadeeth to the Chapter

This Hadeeth provides a clear definition of the Testification of Faith, which necessitates the renunciation of all false deities worshipped besides Allah (ﷻ).

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[5] Muslim (23) and Ahmad in Al-Musnad (3/472).

Lessons Drawn from the Hadeeth

- Declaration of belief in one God implies the renunciation of all other false deities worshipped besides Allah (ﷻ), such as idols and tombs.

- If anyone merely testifies that there is no deity but Allah (ﷻ), understands its meaning and acts accordingly, his blood and property will not be secured unless he declares his renunciation of all false deities worshipped besides Allah (ﷻ).

- A mere verbal declaration of belief in one God (i.e. Allah) and showing apparent adherence to religious ordinances secure man's property and blood until proven otherwise.

- A Muslim is enjoined to withhold his hands from the disbelievers once they accept Islam, even if they do so while being in a state of war, until they contrary is proven.

- A man may verbally testify that there is no deity but Allah (ﷻ) without expressing his renunciation of other false deities.

- People are judged according to their apparent deeds. In the Hereafter, they will be judged according to their hidden plans.

- A Muslim's blood and property are inviolable except for a justifiable reason such as executing a penalty.

Important issues of the Chapter

This chapter contains the greatest and most important of issues namely the explanation of Tawheed and the testimony of Faith and a clarification of it through clear matters.

Of them is the verse in Soorah AI-Isra '. It is a clear rejection to the polytheists who supplicate the righteous ones as well as making clear that to do so is major Shirk.

Also the verse in Soorah AI-Bard'a clearly shows that the People of the Book took their priests and their rabbis as lords besides Allah (ﷻ). It is also clear that they were not ordered except to worship a single deity (i.e. Allah). The explanation of the Verse which has no ambiguity in their obedience to the scholars and other slaves of Allah (ﷻ) in sinful things and not calling or supplicating them.

Additionally is the statement of Ibrahim (عليه السلام) to the disbelievers wherein he accepted his Lord from other deities:

إِنَّنِي بَرَآءٌ مِّمَّا تَعۡبُدُونَ ٢٦ إِلَّا ٱلَّذِي فَطَرَنِي فَإِنَّهُۥ سَيَهۡدِينِ ٢٧

"Verily, I am innocent of what you worship except Him, Who did create me." [6]

Allah (ﷻ) mentioned that this disassociation and being free from Shirk explain the testimony of La ilaha illa-Allah, for He said:

وَجَعَلَهَا كَلِمَةَۢ بَاقِيَةٗ فِي عَقِبِهِۦ لَعَلَّهُمۡ يَرۡجِعُونَ ٢٨

"And He made it [i.e. La ilaha illa-Allah (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring that they may turn back." [7]

There is the verse of Soorah AI-Baqarah regarding the disbelievers where Allah (ﷻ) said of them:

وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ١٦٧

"They will not get out from the Fire" [8]

It is mentioned that they love those whom they associate with Allah (ﷻ), as they love Allah (ﷻ), and this points to the fact that they do indeed love Allah (ﷻ) tremendously but

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[6] Soorah Az-Zukhruf 43:26, 27
[7] Soorah Az-Zukhruf 43:28
[8] Soorah Al-Baqarah 2:167

this nevertheless did not bring them into the fold of Islam. Then how about the one who loves the false deity more than he loves Allah (ﷻ)? How about the one who loves none other than his false deity and has no love for Allah (ﷻ)?

The Prophet (ﷺ) stated:

من قال: لا إله إلا الله وكفر بما يعبد من دون الله حرم ماله ودمه، وحسابه على الله

"Whoever says La ilaha illa-Allah and rejects all other things that are worshipped besides Allah, his wealth and his blood are inviolable and his account rests with Allah."

This is of the weightiest statements clarifying the meaning of La ilaha illa-Allah. It shows that a mere pronouncement does not protect the pronouncer's blood and wealth. It is insufficient to simply understand its evident meaning and words, to acknowledge it, or even for the pronouncer to call on none other than Allah (ﷻ), Who is Alone and without partners. Rather, the pronouncer's wealth and blood do not become inviolable until in addition to all of the above, he totally rejects all else that is falsely worshipped besides Allah (ﷻ). For, if one has doubt or hesitates in this, neither his wealth nor blood is safe. What greater or more splendid an example can be given? What could elucidate the point in more clear manner? What more conclusive argument is there to cut off any dispute of the point?

Chapter Seven

To wear a Ring, Twine, or anything similar to them for prevention or lifting of Harm or Affliction, is an act of Shirk

Allah the Almighty said:

قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَـٰشِفَـٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَـٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ٣٨

"Say: Tell me then, the things that you invoke besides Allah, - if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy? Say: Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust."

(Soorah Az-Zumar 39:38)

Relevance of this Chapter to the Book of Tawheed

The present chapter refers to an act, which is regarded as one of the forms of polytheism. It is trying to remove or avert afflictions and tribulations by doing acts of polytheism.

Keywords and Phrase

- **That you invoke:** It refers to all false deities which may be invoked for the sake of deriving benefit or averting harm.

- **Harm:** It is a comprehensive word, which includes all types of afflictions such as diseases, poverty and distress.

- **Mercy:** It is also a comprehensive term, which includes good health, comfortable life, etc.

General Meaning of the Qur'anic Verse

Allah (ﷻ) commands his Prophet (ﷺ) to ask the polytheists if their idols can benefit or harm, to force them to acknowledge the disability of their false deities. By asking them such a question, the Prophet (ﷺ) caused their argument to fall into pieces.

Relevance of the Verse to the Chapter

The verse is a proof of the invalidity of polytheism and all acts revealing polytheism such as wearing rings or strings.

Lessons Drawn from the Qur'anic Verse

- The invalidity of polytheism, for whatever is worshipped besides Allah (ﷻ) is absolutely incapable of doing benefit or causing harm.
- Wearing rings, strings or their like for the sake of deriving benefit or averting harm, is strongly denounced. Such acts of polytheism are similar to idolatry.
- It is permissible to encounter the polytheists in polemical confrontations for refuting their false doctrines.
- The obligation of relying entirely upon Allah (ﷻ) and trusting Him.

Imran bin Husayn (ﷺ) narrated:

أن النبي صلى الله عليه وسلم رأى رجلاً في يده حلقة من صفر، فقال: (ما هذه)؟ قال: من الواهنة. فقال: (انزعها فإنها لا تزيدك إلا وهناً، فإنك لو مت وهي عليك، ما أفلحت أبداً) رواه أحمد بسند لا بأس به

"The Prophet (ﷺ) once saw a man with a brass ring on his hand and asked him, "What is this?" The man replied, "To overcome the weakness of old age." He said, "Remove it, for, it can only add to your weakness. Should death overtake you while you are wearing it, you would never succeed."[1]

This Hadeeth was recorded by Ahmad bin Hanbal (ﷺ) with a good chain of narrators.

Imran Ibn Husayn (The Narrator)

The full name of the narrator is Imran Ibn Husayn Ibn 'Ubayd Ibn Khalaf al-Khuza'I (ﷺ). He and his father were Companions of the Prophet (ﷺ). He embraced Islam in the year of the Battle of Khaybar and died in 52 A.H. in Basra; may Allah be pleased with him.

General Meaning of the Hadeeth

Imran Ibn Husayn (ﷺ) narrates one of the incidents of the Prophet (ﷺ) who used to fight against polytheism. Imran (ﷺ) mentioned that the Prophet (ﷺ) saw a man wearing a bracelet of brass in his hand. Thereupon, the Prophet (ﷺ) asked why he wore it; the man replied that he did so to remove the pain in his hands. Thereupon, the Prophet (ﷺ) commanded him to take it off immediately, and he justified his order by explaining to the man that such a bracelet would not remove the pain, but it would increase it. The prophet (ﷺ) further added that in case man died while wearing such a bracelet, he would never prosper in the Hereafter.

Relevance of the Hadeeth to the Chapter

The Hadeeth proves the prohibition of wearing rings for the sake of removing a tribulation. Such an act is a form of polytheism, which contradicts true belief.

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[1] Ahmad in Al-Musnad 94/445), Ibn Hibban in Mawarid Az-Zam'dn (Fountains for theThirsty) No. (1410 and 1411), Ibn Majah (3531), and Al-Hakim in Al-Mustadrak (4/216) who graded it Saheeh Hadeeth and Adh-Dhahabi agreed to that grading.

Lessons Drawn from the Hadeeth

- Wearing bracelets and the like for the sake of being safeguarded against diseases is regarded as an act of polytheism.

- It is forbidden to use any prohibited material as a treatment.

- It is obligatory for the Muslim to deny the evil and teach the ignorant.

- Polytheism has bad consequences both in this life and in the hereafter.

- A mufti (Muslim scholar qualified in issuing legal rulings) must perceive the issue in detail before delivering his verdict. He should also take major objectives of the Sharee'ah (Islamic Law) into account before giving his legal ruling.

- Minor polytheism is at the top of the major sins.

- Falling into polytheism out of ignorance is by no means excused.

- People must strictly oppose the one who commits any act of polytheism so as to make people abhor such a practice.

He also recorded a Marfu' Hadeeth; Uqbah bin Aamir (ﷺ) narrated that Prophet Muhammad (ﷺ) said:

من تعلق تميمة فلا أتم الله له، ومن تعلق ودعة فلا ودع الله له

"Whoever wears talisman or an amulet would never see his wish fulfilled by Allah. And whoever hangs a sea shell would never get peace and rest." [2]

In another version the Prophet (ﷺ) is reported to have said:

من تعلق تميمة فقد أشرك

"Whoever wears a talisman has committed Shirk (polytheism)." [3]

'Uqbah Ibn Amir (The Narrator)

'Uqbah Ibn Amir Al-Juhani (ﷺ) is a well-known Companion. During the Caliphate of Mu'awiyah (ﷺ), Uqbah (ﷺ) was appointed as a governor of Egypt for three years and died at the age of about 60 years; may Allah be pleased with Him.

Keywords and Phrases

- **Whoever wears a talisman (Amulet):** An amulet may be attached with the belief that it can guard a person or an animal against harm or evil.
- **Amulet:** Attachment of amulets was a pre-Islamic custom. The Arabs used to attach beads to their children for guarding them against evil eyes.
- **Would never see his wish fulfilled by Allah:** It is an invocation expressed by the Prophet (ﷺ) against whoever attaches an amulet.

General Meaning of the Two Hadeeths

The Prophet (ﷺ) invokes Allah (ﷻ) to let those who attach amulets with the purpose of removing harm or evil not fulfill their objective. Similarly, the Prophet (ﷺ) asks Allah (ﷻ) not to let those who attach seashells live in peace and tranquillity. The Prophet's invocations are taken as indication for his admonition against such grave

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[2] Ahmad in AL-Musnad (4/154), Ibn Hibban in Mawarid Az-Zam'an (1413), and Al-Hakim in Al-Mustadrak (4/417)

[3] Ahmad in Al-Musnad (4/156) and Al-Hakim in Al-Mustadrak (4/417)

practices. In the second Hadeeth, the Prophet (ﷺ) affirms that such practices are acts of polytheism.

Relevance of the Two Hadeeths to the Chapter

The two Hadeeths prove the prohibition of attaching amulets and seashells. They prove such practices as forms of polytheism, since those who attach such object become absolutely dependent on them.

Lessons Drawn from the Hadeeth

- Attaching amulets is an act of polytheism.
- Whoever relies on other besides Allah (ﷻ) will never attain his aim.
- One may invoke Allah (ﷻ) not to fulfill the purpose of those attaching such amulets.

Ibn Abi Hatim reported about Hudhayfah (رضي الله عنه):

أنه رأى رجلاً في يده خيط من الحمى فقطعه، وتلا قوله: وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ

He saw a man with a piece of twine on his hand (as a protection or cure from fever) so he cut the twine and read the verse: "Most of them believe in Allah and still practise Shirk (polytheism)."[4]

(Related by Ibn Abi Hatim)

Hudhayfah Ibnul-Yaman (The Narrator)

The full name of the narrator is Hudhayfah Ibnul-Yaman Al-Absi (رضي الله عنه). He is one of the earliest Companions to accept Islam. He died in 36 A.H.; may Allah be pleased with him.

General Meaning of the Tradition

Hudhayfah Ibnul-Yaman (رضي الله عنه) saw a man tying a thread around his arm for the sake of protecting himself from fever. Thereupon, Hudhayfah (رضي الله عنه) cut the thread as an indication of his disapproval. Hudhayfah (رضي الله عنه) recited a verse from the Noble Qur'aan to prove the verity of his action. This verse states that though the polytheists believe in the Oneness of Allah (سبحانه وتعالى), they associate others with Him.

Relevance of the Tradition to the Chapter

It affirms that wearing threads to alleviate illnesses is an act of polytheism, which must be strictly opposed.

Lessons Drawn from the Tradition

- Wearing threads to remove afflictions or repel them is prohibited, for it is regarded as an act of polytheism.

- It is obligatory to forbid evil and remove it whenever possible.

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[4] Soorah Yusuf 12: 106

- It is possible to use Qur'anic verses and Prophetic traditions pertaining to major polytheism to prove the prohibition of acts classified as minor polytheism.

- Though the polytheists confess Tawheedur-Rububiyyah (belief in Allah's Lordship), they are deemed polytheists because they worship false deities besides Allah (ﷻ).

Important issues of the Chapter

1. The strict forbiddance of wearing rings, twines and the like.

2. If the Companion had died wearing such a thing, he would not have succeeded (in the Hereafter). This is a confirmation to the statement of the Companions that minor Shirk is greater (worse) than major sins.

3. Ignorance was no excuse.

4. Wearing any such article will not benefit this life. Indeed, it is harmful as was stated by the Prophet (ﷺ) **"It will do nothing except increase weakness."**

5. The intense disapproval and censure of whoever does such a deed.

6. The declaration that whoever attaches something to himself will have that thing put in charge of him.

7. The declaration that whoever wears an amulet has committed Shirk.

8. Hoping to get cured from fever by using a talisman is Shirk.

9. Hudhaifah's reciting the verse of Qur'aan is a clear-cut proof that Companions used to recite the verses dealing with the major Shirk to condemn minor Shirk. As Ibn Abbas (رضي الله عنه) did by reciting the verse from Soorah Al-Baqarah. (2: 165).

10. Seeking relief against evil eye by using amulets is Shirk.

11. The curse upon those who use amulets that their wishes should not be granted by Allah (سبحانه وتعالى) and those who use shells will not get rest nor peace. That is, Allah (سبحانه وتعالى) has left them.

Chapter Eight

Ruqa (incantation), Talismans and Amulets

Narrated Abu Bashir Al-Ansari (ﷺ):

أنه كان مع رسول الله صلى الله عليه وسلم في بعض أسفاره، فأرسل رسولاً أن لا يبقين في رقبة بعير قلادة من وتر أو قلادة إلا قطعت.

He was in the company of Allah's Messenger (ﷺ) on one of his journeys, Allah's Messenger (ﷺ) sent a messenger ordering: "There shall not remain any necklace of bowstring or any other kind of necklace round the necks of camels except it is cut off."

(Al-Bukhaaree and Muslim) [5]

Relevance of the Chapter to the Book of Tawheed

In this chapter, the author further elaborates on other practices that impair pure monotheism such as using charms or amulets and other acts of polytheism.

Abu Bashir Al-Ansari (The narrator)

Abu Bashir Al-Ansari (ﷺ) was one of the Prophet's Companions. He witnessed the Battle of Al-Khandaq and died at the age of about 60; may Allah be pleased with him.

General Meaning of the Hadeeth

In one of his journeys, the Prophet (ﷺ) sent a man announcing that all necklaces attached to the camels should be removed. People use to believe that such necklaces could guard the camels against harm or evil eyes. The Prophet (ﷺ) commanded them to remove such necklaces. These practices are deemed as acts of polytheism.

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[5] Al-Bukhaaree (3005), Muslim (2115), and Abu Dawud (2552).

Relevance of the Hadeeth to the Chapter

The Hadeeth asserts the prohibition of adorning camels and other animals with strings for the sake of guarding them against harms or envious eyes. Such practices are acts of polytheism.

Lessons Drawn from the Hadeeth

- Attaching strings to animals in order to repel harm is as prohibited as attaching amulets.

- It is obligatory to remove evil whenever possible.

- People must be warned against all forms of polytheism so that their true belief may be properly maintained.

Ibn Mas'ud (ﷺ) narrated that he heard Allah's Messenger (ﷺ) saying:

إن الرقى والتمائم والتولة شرك

"Ar-Ruqa (illegal incantations), At-Tama'im (amulets) and At-Tiwalah (a kind of magic used to make a woman loves her husband) are all acts of Shirk (polytheism),"

(Musnad Ahmad and Abu Dawud) [6]

General Meaning of the Hadeeth

The Prophet (ﷺ) affirms that reciting an illegal incantation, attaching an amulet and referring to sorcery to repel harm or derive a benefit are acts of polytheism, as none can guard against evil or bring benefit other than Allah, Glorified be He.

Relevance of the Hadeeth to the Chapter

This Hadeeth affirms that using any of the aforementioned means entails polytheism, and thus impairs one's pure belief.

Lessons Drawn from the Hadeeth

- A Muslim should be alert to all forms and acts of polytheism.
- It is impermissible to seek the help of amulets, incantations or tiwalahs.
- Being confident about the influence of incantations, amulets, or tiwalahs is an act of polytheism.

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[6] Ahman (1/381), Abu Dawud (3883), Ibn Majah (3530), Al-Hakim in Al-Mustadrak (4/418) who graded it a Saheeh Hadeeth, and adh-Dhahabi agreed to that grading.

(التمائم): شيء يعلق على الأولاد من العين، لكن إذا كـــان المعلـــق من القرآن، فرخص فيه بعض السلف، وبعضهم لم يرخص فيه، ويجعله من المنهي عنه، منهم ابن مسعود رضي الله عنه.

At-Tama'im is the act of putting an amulet around the necks of children to save them from the effects of evil eye! If the amulet contains the verses of the Qur'aan or Allah's Names or Attributes then it is allowed by some ancestors and disallowed by some. Ibn Mas'ud (ﷺ) was among those who disapproved it,

و(الرقى): هي التي تسمى العزائم، وخص منه الدليل ما خلا من الشرك، فقد رخص فيه رسول الله صلى الله عليه وسلم من العين والحمة. و(التولة): شيء يصنعونه يزعمون أنه يحبب المرأة إلى زوجها، والرجل إلى امرأته.

Ar-Ruqa or Al-Aza'im is the act of reciting incantations, charm etc. Those are allowed in which there is no trace of Shirk (polytheism), Prophet Muhammad (ﷺ) has permitted it in case of being bitten by poisonous insects or disturbed under the effect of an evil eye, At-Tiwalah (bewitchment) is something done by those who claim they can cause a woman to be more beloved by her husband or vice-versa.

Keywords and Phrase

- **Legal Incantation:** It refers to a ritual recitation of some verses of the Ever-Glorious Qur'aan for those suffering a disease or an affliction. It may also be breathed into water, which is given to the patient. A legal incantation may also be written on a dish and the erased by applying fresh water, which is presented to the sufferer.

Conclusion

- Legal incantation may be held permissible or prohibited. To become permissible, a legal incantation must be free of any form, act or conviction entailing polytheism. If it is contaminated by any act of polytheism, it will be rendered prohibited.

- Amulet is absolutely prohibited if it contains any spell or charm entailing polytheism according to the consensus of Muslim scholars. Scholars, however, differed on the amulet containing passages of the Qur'aan: While some permitted it, others forbade it. The sound view is that it is forbidden lest its use should open further avenues of innovative acts of worship. It is similarly prohibited for the sake of securing the Qur'aan from all innovative practices.

- According to the unanimous agreement of Muslim Scholars, tiwalah is forbidden because it is classified as a form of sorcery.

Abdullah bin Ukaym (ﷺ) narrated the following Marfu' Hadeeth:

من تعلق شيئاً وكل إليه

"Whoever uses, attaches or wears a talisman to himself, will have that talisman put in charge of him"

(Ahmad & Trimidhi)[7]

Abdullah Ibn Ukaym (The Narrator)

Abdullah Ibn 'Ukaym (ﷺ) was nicknamed Abu Ma'bad Al-Juhani Al-Kufi. Though he was alive during the lifetime of the Prophet (ﷺ), there is no evidence that he heard any Hadeeth from the Prophet (ﷺ).

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) states that if the person attaches his heart, or his deeds or both to any false deity or object besides Allah (ﷻ) believing that it can bring benefit or avert harm, he will be left to such a thing and deprived of Allah's compassion. However, whoever turns to Allah (ﷻ) will have all his affairs accomplished, and his hardships released.

Relevance of the Hadeeth to the Chapter

According to the Hadeeth, it is forbidden and greatly condemned to attach oneself to any object believing that it can independently bring benefit or avert harm.

Lessons Drawn from the Hadeeth

- It is prohibited to attach oneself to any object besides Allah (ﷻ).
- A Muslim must exclusively rely on Allah for accomplishing all his deeds.
- Falling into polytheism incurs great harm and bad consequences.
- Rewards are always proportionate to deeds.

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7 Ahmad in Al-Musnad (4/211) and At-Tirmidhi (2073).

Ahmad reported the tradition of Ruwayfi' (ﷺ) who said that Allah's Messenger (ﷺ) said to him:

يا رويفع! لعل الحياة تطول بك، فأخبر الناس أن من عقد لحيته، أو تقلد وتراً، أو استنجى برجيع دابة أو عظم، فإن محمداً بريء منه

"O Ruwaifi', it may be that you will live a longer time after me, so inform people that whoever ties a knot in his beard, places any string or cord around the neck (as a charm), or cleans himself (after toilet) with animal dung or bone, then Muhammad (ﷺ) has disowned him (has nothing to do with him)."[8]

Ruwayfi' Ibn Thabit (The Narrator)

His full name is Ruwayfi' Ibn Thabit Ibnus-Sakan Ibn 'Adi Ibnul-Harith (ﷺ). He was from the tribe of Banu Malik Ibn An-Najjar Al-Ansari. He ruled both Barca and Tripoli and conquered Tunisia (Ifriqiyyah) in 47 A.H. He died in 56 A.H; may Allah be pleased with him.

Keywords and Phrases

- **Ties a knot in his beard:** People used to twist their beards in wars out of arrogance. They also used to twist their hair for showing effeminate manners. It may also refer to tying beards at times of offering prayers.

- **Places any string:** The Arabs pagans used to wear strings as necklaces or put them around animals' necks to guard them against envious eyes.

General Meaning of the Hadeeth

The Prophet (ﷺ) assured Ruwayfi' (ﷺ) that he would live for a long time until he witnessed a group pf people who would renounce his guidance by committing certain forbidden acts. Such people would deviate from the Prophet's guidance of letting one's beard grow to twisting their beards into ringlets or coils in a way that resembles the manners of effeminate men. Those people would also exercise acts impairing pure belief such as wearing necklaces or attaching them to animals' necks mainly for the sake of averting anticipated harm. Such a group of people would further commit violations of the Prophet's exemplary practices. They would, therefore, cleanse themselves by using impure objects such as dung or bone. Therefore, the Prophet (ﷺ) entrusted Ruwayfi' (ﷺ) with the task of informing Muslims that their Prophet (ﷺ) would dissociate himself from those who would dare to commit such abominable acts.

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[8] Ahmad (4/108, 109) and Abu Dawud (36)

Relevance of the Hadeeth to the Chapter

This Hadeeth stresses the prohibition of wearing amulets for the sake of averting harm, as it is an act of polytheism. It is Allah (ﷻ) Alone, Who can guard against any harm.

Lessons Drawn from the Hadeeth

- This Hadeeth is a proof of Muhammad's prophethood. The Prophet (ﷺ) foretold that Ruwayfi' (رضي الله عنه) would lead a long life. He had a long lifespan and died in 56 A.H.

- People should be fully informed about the legal duties and the prohibitions with which they must comply.

- It is permissible to honour one's beard and let it grow, whereas shaving cutting, twisting or even curling it is prohibited.

- Wearing a necklace to repel harm is prohibited, as it is an act of polytheism.

- Cleansing oneself with animal dung or bone is prohibited.

- The aforementioned prohibitions are classified as major sins.

Waki' narrated that Sa'id bin Jubayr (ﷺ) said:

من قطع تميمة من إنسان كان كعدل رقبة

"Whoever cut an amulet or talisman from anyone, it would be equal to liberating a slave."

Waki' also reported that Ibrahim said:

كانوا يكرهون التمائم كلها، من القرآن وغير القرآن.

"They (the followers of Abdullah Ibn Mas'ud) disliked all forms of amulets; whether they consisted of passages from the Qur'aan or not."

Waki' Ibnul-Jarrah

Waki' Ibnul-Jarrah was a trustworthy Imam who compiled a number of books and died in 197 A.H.; may Allah have mercy on him.

Ibrahim An-Nhkh'i

Ibrahim An-Nakh'i was a trustworthy Imam and one of the prominent Muslim jurists. He died in 96 A.H,; may Allah have mercy on him.

General Meaning of the Two Traditions

These two traditions affirm that whoever removes an amulet attached to someone's neck will be rewarded as if he has released a person from the bondage of slavery. A man wearing an amulet is a salve of the Satan. By removing the amulet he wears, he will become free from the bondage of satanic insinuations. Moreover, Ibrahim An-Nakh'i reports that prominent scholars among the Tabi'un maintain that all forms of amulets are forbidden, even those containing passages from the Qur'aan. This is mainly to block the means leading to the introduction of further innovative acts of worship.

Relevance of the Two Traditions to the Chapter

The two traditions affirm that those prominent scholars among the Tabi'un forbade the attachment of amulets.

Lessons Drawn from the Two Traditions

- The merit of removing amulets and freeing people from the bondage of polytheism.

- Attaching amulets is generally prohibited according to the view of some prominent scholars among the Tabi'un. Prohibition also includes amulets containing passages from the Glorious Qur'aan.

- The Salaf (early Muslim scholars) were so keen to keep the Muslim belief pure and free from superstitions.

Important issues of the Chapter

1. Explanation of incantations (Ar-Ruqa) and amulets (At- Tama'im).

2. Explanation of bewitchment (At-Tiwalah).

3. That all the three above-mentioned are acts of Shirk without exception.

4. Reciting an incantation (Ruqyah), using words of truth, for seeking protection from evil eye or scorpion bite is not like Shirk.

5. Ulama have different opinions about using the amulets containing the verses of Qur'aan.

6. Putting on necklaces on animals against evil eye amounts to committing Shirk.

7. Anyone tying the bowstring (or committing such practices) has been warned of severe punishment.

8. The reward of a person who cuts off an amulet of someone.

9. The statement of Ibrahim Nakh'i that early Muslims used to avoid amulets whether it contained Qur'anic verses or anything else is not contradictory as the reference here is to the companions of Abdullah bin Mas'ud (رضي الله عنه).

Chapter Nine

Whoever seeks Blessing through a tree, a Stone, or the like

Allah the Most Exalted said:

أَفَرَءَيۡتُمُ ٱللَّٰتَ وَٱلۡعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلۡأُخۡرَىٰٓ ﴿٢٠﴾ أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلۡأُنثَىٰ ﴿٢١﴾ تِلۡكَ
إِذٗا قِسۡمَةٞ ضِيزَىٰٓ ﴿٢٢﴾ إِنۡ هِيَ إِلَّآ أَسۡمَآءٞ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن
سُلۡطَٰنٍۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهۡوَى ٱلۡأَنفُسُۖ وَلَقَدۡ جَآءَهُم مِّن رَّبِّهِمُ ٱلۡهُدَىٰٓ ﴿٢٣﴾

"So have you considered Al-Lat and Al-Uzza? And Manah, the third - the other one? Is for you the male and for Him the female? That, then, is an unjust division. They are not but (mere) names you have named them - you and your forefathers- for which Allah has sent down no authority. They follows not except assumption and what (their) souls desire, and there has already come to them from their lord guidance."

(Soorah An-Najm 53:19 to 23)

Relevance of the Chapter to the Book of Tawheed

The present chapter represents a continuation of the condemned practices deemed to contradict pure belief.

Keywords and Phrases

- **Seeks Blessing through a tree, a Stone, or the like:** Also included among such condemned practices is the act of seeking blessings of a shrine, a tomb or a relic.

- **Al-Lat:** It is the name of an idol that used to be worshipped in the pre-Islamic Period of Ignorance (the Jahiliyyah). It originally refers to a white variegated rock on which a building was erected in At-Ta'if. It may also refer to the name of a

man who used to prepare food for pilgrims[1]. Upon his death, people devoted acts of worship at his tomb.

- **Al-Uzza:** It was the name of a tree surrounded by a wall and decorated with curtains. It was located in the road between Mecca and At-Ta'if.

- **Manah:** It was an idol, which used to be located at Al-Mushallal between Mecca and Medina.

- **Is for you the male and for Him the female:** The polytheists alleged that the angles are Allah's begotten daughters.

General Meaning o the Qur'anic Verse

Almighty Allah argues that the aforementioned idols, worshipped besides Allah (ﷻ), are inanimate and are, thus, of no avail. Moreover, Allah (ﷻ) reprimands the polytheists for their unjust partiality since they dissociate themselves from the females and ascribe them to Allah (ﷻ). They are asked to prove the validity of worshipping these idols. He (ﷻ) further argues that assumptions and personal desires can never be taken as decisive criteria in such an argument. Clear-cut proofs only lie with Allah's Messengers who gave irrefutable proofs of the obligation to worship non but Allah (ﷻ) and to renounce idolatry.

Relevance of the Qur'anic Verses to the Chapter

These verses prove the prohibition of seeking the blessings of trees or stones, which is categorically regarded as polytheism. The polytheists devoted acts of worship to these idols for the sake of seeking their claimed blessings. Seeking the blessings of shrines, trees or stones is tantamount to seeking the blessings of false deities such as Al-Lat, Al-Uzza and Manah.

Lessons Drawn from the Qur'anic Verse

- Seeking the blessings of tree and stones is an act of polytheism.

- It is permissible to encounter the polytheists in debates for the sake of removing their doubts.

- Legal rulings are proven only when supported by proofs deduced from the Divine Revelation. A ruling cannot be based on personal desires or assumptions.

- Almighty Allah has clearly established religion through the Messengers He sent and the Scriptures He revealed.

[1] This piece of information is related by Al-Bukhaaree on the authority of Ibn Abbas (رضي الله عنه) (4859)

Abu Waqid Al-Laythi (ﷺ) said:

خرجنا مع رسول الله صلى الله عليه وسلم إلى حنين ونحن حدثاء عهد بكفر، وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم، يقال لها: ذات أنواط، فمررنا بسدرة فقلنا: يا رسول الله أجعل لنا ذات أنواط كما لهم ذات أنواط فقال رسول الله صلى الله عليه وسلم: (الله أكبر! إنها السنن، قلتم ـــ والذي نفسي بيده ـــ كما قالت بنو إسرائيل لموسى: (اجعل لنا إلهاً كما لهم آلهة قال إنكم قوم تجهلون) (لتركبن سنن من كان قبلكم).

We went out with Allah's Messenger (ﷺ) on the campaign to Hunayn while we had just left disbelief (Kufr) for Islam. The Mushrikin had a Sidra (lote-tree) that they would stay there and hang their arms on, called Dhat Anwat. When we passed a Sidra, we asked, "O Messenger of Allah, won't you make for us another Dhat Anwat just like their Dhat Anwat?" Allah's Messenger (ﷺ) said, "Allahu Akbar (Allah is the Most Great)! By the One (Allah) Who holds my soul in His Hand, verily these are the ways of earlier nations, you have said exactly as Bani Israel said to Musa (ﷺ): 'Make for us a god just as their gods.' "He said:" 'Verily you are a people who know not.' (Soorah Al-A'raaf 7:138) Certainly you will follow the ways of those who went before you."[2]

Abu Waqid Al-Laythi (The Narrator)

His name is Al-Harith Ibn 'Awf (ﷺ). He is a renowned Companion who died in 68 A.H. at age of 85; may Allah be please with him.

Keywords and Phrases

- **Hunayn:** It is a valley lying ten miles east of Mecca, where the Prophet (ﷺ) combated the tribe of Hawazin.

- **Anwat:** Swords which the polytheists used to hang on the tree seeking its blessings.

General Meaning of the Hadeeth

Abu Waqid (ﷺ) gives an account of an interesting incident that took place immediately before the Battle of Hunayn. Some Muslims had just embraced Islam, and thus they were unaware of specific acts of polytheism. When they witnessed the

[2] At-Tirmidhi (2181), Ahmad in Al-Musnad (5/218), and At-Tirmidhi graded it a hasan (good) Saheeh (authentic) Hadeeth.

polytheists seeking the blessings of a tree, they asked the Prophet (ﷺ) to assign a tree for them to seek blessing thereof. The Prophet (ﷺ) was greatly surprised and shocked by their suggestion. He (ﷺ) disapproved of their mistaken proposal and likened it to the affair of the Children of Israel who asked Moses (عليه السلام) to assign an idol for them to Worship. The Qur'aan provides:

ٱجْعَل لَّنَآ إِلَـٰهًا كَمَا لَهُمْ ءَالِهَةٌ

"... Make for us a god just as they have gods..."[3]

The Prophet (ﷺ) informed that the Muslim Nation would follow the steps of the Jews and Christians. He (ﷺ) condemned such an imitation.

Relevance of the Hadeeth to the Chapter

The Hadeeth proves that seeking blessings of trees or any other object is an act of polytheism.

Lessons Drawn from the Hadeeth

- Seeking blessings of trees or stones is an act of polytheism.
- If someone has recently abandoned falsehood, he may retain some erroneous beliefs.
- Idols are usually adored for the sake of seeking their blessings.
- A man may applaud an erroneous act, which does not draw him nearer to Allah (سبحانه وتعالى).
- When expressing surprise or exclamation, a Muslim may glorify Allah by saying 'Allah is Greatest'.
- The Prophet (ﷺ) foretold that acts of polytheism would disseminate among the people of this nation.
- It is prohibited to imitate the pagans, the Jews or the Christians unless what is approved of in the Muslim religion.
- Though the Companions chose the same designation of the polytheists' tree in their request, the Prophet (ﷺ) did not care for that, but rather he stressed that

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[3] Soorah; Al-A'raaf: 138

intrinsic nature of such a tradition depicting it as that sought by the Children of Israel. Thereupon, rulings are to be considered according to the connotations rather than designations.

Important issues of the Chapter

1. Explanation of the verse (Soorah An-Najm 53:19, 20).

2. The nature of the matter requested by the companions (رضي الله عنهم) (regarding a tree similar to Dhat-Anwat).

3. In fact they (Companions (رضي الله عنهم)) did not act upon it.

4. Their intention was to become closer to Allah (سبحانه وتعالى) by their act as they thought He (سبحانه وتعالى) would like it.

5. If the Companions (رضي الله عنهم) were unaware of the nature of their intended act, it stands to reason that other than they (of much lesser status) are more likely to fall into ignorance.

6. For the Companions (رضي الله عنهم) is the reward of good deeds and the promise of forgiveness that is not for others.

7. The Prophet (ﷺ) did not excuse them but denied by saying: "Allahu Akbar, these are ways and you would follow those who came before you"- thereby expressing the weightiness of the matter by these three things.

8. This is a major issue which is intended, that the Prophet (ﷺ) informed them that their request was like that of Banu Israel when they asked Musa (عليه السلام) "Make for us a god."

9. The negation of this act is of the meanings of "There is no true God except Allah", which being subtle and hidden, was not perceived by them.

10. Swearing made by the Prophet (ﷺ) upon the ruling and he did not swear except for a beneficial purpose.

11. Shirk is of two types, i.e. major and minor because the Companions (رضي الله عنهم) were not turned apostates due to their request.

12. Their submission that "we had just left disbelief," tells us that other Companions (رضي الله عنهم) were not unaware of the matter.

13. The saying of Allahu Akbar to express surprise. It contradicts those who consider it undesirable (Makruh).

14. To put an end to all possible ways leading to Shirk (polytheism).

15. Prohibition of any resemblance with the people of ignorance (disbelievers).

16. A teacher can become unhappy over his students (for the sake of any goodness) while educating.

17. The general tendency of mankind has been expressed by the Prophet (ﷺ) by saying: "These are the ways".

18. It is one of the signs of the Prophethood that the events occurred accordingly as he informed.

19. In every place where Allah (سبحانه وتعالى) has censured the Jews and Christians in the Qur'aan, He has also warned us against those deeds.

20. The Companions (رضي الله عنهم) knew this principle that worships were based on direct commandment. It therefore, becomes a reminder concerning questions pertinent to the grave. The question (to be asked of the dead) "Who is your Lord"? is clear. The second question "Who is your Prophet?" depends on the information of the Prophet (ﷺ) regarding unseen. But the third question "Which is your religion" is related to their (the Jews) request (from Musa) (عليه السلام). "Make for us a god".

21. That the ways of the People of the Book are condemned as those of polytheists.

22. The one who has moved from falsehood (i.e. became Muslim) and get accustomed to certain beliefs or habits is not totally safe from having remnants of these habits as is evidenced in their (the Companions) words "and we had just left disbelief (Kufr)."

Chapter Ten

Slaughtering for other than Allah

Allah the Exalted said:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ
أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾

"Say: Verily my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims."

(Soorah Al-An'am 6:162,163)

Relevance of the Chapter to the Book of Tawheed

The present chapter elaborates on an act of polytheism, which contradicts true and pure monotheism.

General Meaning of the Qur'anic Verses

Allah, Exalted be He, commanded his Prophet (ﷺ) to inform the polytheists who worshipped deities besides Allah (سبحانه وتعالى) that his own prayers, sacrificial offerings, faith and good deeds must be solely dedicated to Allah (سبحانه وتعالى).

Relevance of the Qur'anic Verses to the Chapter

The Qur'anic verses affirm that offering sacrifices to any false deity or object besides Allah (سبحانه وتعالى) is an act of polytheism.

Lessons Drawn from the Qur'anic Verses

- Offering a sacrifice for the sake of any deity besides Allah (سبحانه وتعالى) is regarded as an act of major polytheism. Prayer precedes sacrifice in the Qur'anic verse; since Prayer must only be offered for Allah's sake, so must sacrifices.

- Prayer and sacrifices are of the greatest and most rewarded devotional acts.

- The obligation of dedicating all devotional acts with sincerity for Allah's sake.

- Allah (ﷻ) has ordained all devotional acts. Nobody is authorized to innovate further practices and enunciated by the Prophet (ﷺ). The Qur'aan provides, **"...And this I have been commanded..."**

Allah the Exalted also said:

فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢

"Therefore turn in prayer to your Lord and sacrifice (to Him only)".

(Soorah Al-Kawthar 108:2)

General Meaning of the Qur'anic Verse

Unlike the polytheists who worshipped false deities and offered sacrifices for the sake of their idols, the Prophet (ﷺ) was commanded to dedicate his prayers and sacrifices solely to Allah (ﷻ).

Relevance of the Qur'anic Verse to the Chapter

Sacrificing is an act of worship, which must be dedicated to Allah (ﷻ). Sacrificing for the sake of other deities besides Him is an act of major polytheism.

Lessons Drawn from the Qur'anic Verse

- Devotional acts turn into acts of major polytheism once dedicated to false deities. Since offering sacrifices is an act of worship, it turns into an act of major polytheism once dedicated to anything besides Allah (ﷻ).

- Prayer and sacrificing are of the greatest devotional acts.

- Offering prayer and sacrifices to Allah (ﷻ) are of the greatest proofs of acknowledging Allah's grace and showing gratitude.

Ali bin Abi Talib (ﷺ) said:

حدثني رسول الله صلى الله عليه وسلم بأربع كلمات: (لعن الله من ذبح لغير الله، لعن الله من لعن والديه. لعن الله من آوى محدثاً، لعن الله من غير منار الأرض)

"Allah's Messenger (ﷺ) informed me about four Judgments (of Allah): (1) Allah's curse is upon the one who slaughters (devoting his sacrifice) to anything other than Allah; (2) Allah's curse is upon the one who curses his own parents; (3) Allah's curse is upon the one who shelters an heretic (who has brought a Bid'ah in religion); (4) Allah's curse is upon the one who alters the landmarks (who changes boundary lines)."

(Saheeh Muslim)[4]

Keywords and Phrases

- **The curse of Allah:** Curse is a ban or deprivation of Allah's mercy

- **The one who slaughters (devoting his sacrifice) to anything other than Allah:** It includes those who offer sacrificial animals for the sake of memorials, shrines, jinn and so forth.

- **Who curses his own parents:** It also includes cursing fathers, mothers, and forefathers. The person incurs the same sin when he directly insults them or when he incurs curses by driving other to insult them.

- **The one who alters the landmarks (who changes boundary lines):** It means that those who change the boundary lines of lands or frontiers for the sake of plundering people's properties, are also included among those cursed by Allah (ﷻ).

General Meaning of the Hadeeth

The Prophet (ﷺ) warns his people against committing any of the following major sins, which incur Allah's curse. These sins are as follows:

1. Sacrificing for the sake of any deity besides Allah (ﷻ).

2. Cursing one's parents, insulting them or driving other to insult them.

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[4] Muslim (1978)

3. Harboring an innovative act of worship and providing a secure shelter for a person who is liable for a legal punishment.

4. Changing the boundary lines that demarcate people's terrains for the sake of seizing their property without a just cause.

Relevance of the Hadeeth to the Chapter

This Hadeeth stresses the prohibition of offering sacrifices for the sake of any deity besides Allah (ﷻ). A perpetrator of such a grave sin is the first to be cursed according to the Hadeeth.

Lessons Drawn from the Hadeeth

- Slaughtering a sacrificial animal for the sake of any deity besides Allah (ﷻ) is an abominable and prohibited act. It is an act of polytheism and is reckoned as a major sin.

- Offering sacrifices is an act of worship, which must be dedicated to Allah (ﷻ) Alone.

- The prohibition of insulting one's parents or driving others to insult them.

- The prohibition of supporting a criminal or giving him shelter.

- It is similarly prohibited to accept or harbor bid'ahs (innovative acts in religion).

- It is prohibited to change boundaries or frontiers for the sake of plundering people's possessions.

- It is permissible to curse wrongdoers and sinners in order to restrain them form committing sins.

Ahmad reports that Tariq bin Shihab (ﷺ) narrated that Allah's Messenger (ﷺ) said:

دخل الجنة رجل في ذباب، ودخل النار رجل في ذباب) قالوا: وكيف ذلك يا رسول الله؟! قال: (مر رجلان على قوم لهم صنم لا يجوزه أحد حتى يقرب له شيئاً، فقالوا لأحدهما قرب قال: ليس عندي شيء أقرب قالوا له: قرب ولو ذباباً، فقرب ذباباً، فخلوا سبيله، فدخل النار، وقالوا للآخر: قرب، فقال: ما كنت لأقرب لأحد شيئاً دون الله عز وجل، فضربوا عنقه فدخل الجنة

"A man entered Paradise because of a fly, and a man entered Hell-fire because of a fly." They (the Companions) asked, "How was that possible O Messenger of Allah?" He said, "Two men passed by the people who had an idol by which they would not allow anyone to pass without making sacrifice to it. They ordered one man to make a sacrifice. He said, 'I have nothing to present as an offering.' The people told him, 'Sacrifice something, even if it be a fly.' So he presented a fly (to their idol). They opened the way for him, and thus he entered the Hell-fire. They said to the other man, 'Sacrifice something.' He said, 'I will never sacrifice anything to any other than Allah, Most Majestic and Glorious.' So they struck his throat and killed him; and he, therefore, entered Paradise."

(Ahmad)[5]

Tariq Ibn Shihab (The narrator)

His full name is Tariq Ibn Shihab Al-Bajali Al-Ahmasi (ﷺ). He was one of the Prophet's Companions. Though he saw the Prophet (ﷺ), he did not directly receive his Hadeeth. The Hadeeth reported by him is thus termed as mursal[6]. Tariq (ﷺ) died in 83 A.H.; may Allah be pleased with him.

General Meaning of the Hadeeth

With the aim of demonstrating the gravity of polytheism, the Prophet (ﷺ) increased curiosity by prefacing the story with the phrase, "A man entered Paradise because of fly and a man entered the Hellfire because of fly." Upon hearing these words, the Companions asked in exclamation, "How can such little flies lead to Hellfire?" Consequently, the Prophet (ﷺ) illustrated that those tow men, who belonged to the

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[5] Ahmad in the book of Az-Zuhd (Asceticism) (p.22). Abu Nua'im in Al-Hilyah (The Ornament) (1/203), and Ibn Abu Shaybah in Al-Musanaf (the Compilation) (6/477 no. 33028) grading it a mauquf (discontinued) Hadeeth ascribed to Salman Al-Farisi.

[6] Mursal (incompletely transmitted) Hadeeth is a Hadeeth whose chain of transmission lacks a Companion transmitter; i.e., a Hadeeth which a tabi'i has directly attributed to the Prophet (ﷺ) without mentioning a Companion as a link between him and the Prophet (ﷺ).

Children of Israel, intended to pass through a road where an idol existed. In order to pass through such a road, they were asked to offer a sacrifice for the sake of this idol as a means of glorification and exaltation. Therefore, the worshippers of such an idol demanded those two men to abide by such a polytheistic ritual. The first man asked to be excused for he was entirely without money. They approved of the slightest sacrifice he could offer, since their goal consisted in drawing him to polytheism. Upon offering fly for the sake of the idol, he was permitted to pass. As a result of his action, he was doomed to the Hellfire. The latter steadily refused to commit such a heinous act of polytheism and was thus murdered. He was consequently admitted into Paradise due to his firm belief.

Relevance of the Hadeeth to the chapter

This Hadeeth demonstrates that offering sacrifices is an act of worship, which entails polytheism if being observed for the sake of any false deity besides Allah (ﷻ).

Lessons Drawn from the Hadeeth

- The gravity of any act of polytheism regardless of its slightness.
- Whoever commits any act of polytheism will inevitably be doomed to Hellfire, and whoever adopts pure monotheism will be admitted into Paradise.
- Anyone may inadvertently fall into act of polytheism, which entails chastisement in the Hellfire.
- People should be warned against all sins however slight they may be.
- Though the first person did not initially intend to offer sacrifices to the idol, he acceded to their will. He was thus admitted into the Hellfire.
- If a Muslim commits an act of polytheism, he becomes polytheist, and will inevitably enter Hellfire. Had he not been a Muslim, the Prophet (ﷺ) would have not said, "A man entered the Hellfire because of fly."
- People are judged according to their inner belief and intentions, however few their deeds are.
- Sacrificing is an act of worship. However, when an act is offered to anyone other than Allah (ﷻ), it becomes an act of polytheism.
- Belief in one God is a meritorious act, which will be greatly rewarded in the Hereafter.
- The persistent adherence to righteous deeds is a greatly meritorious act.

Important issues of the Chapter

1. Explanation of the verse:

"Verily my prayer, my sacrifice..."[7]

2. Explanation of the verse:

"Therefore turn in prayer to your Lord and sacrifice to Him only."[8]

3. The beginning of the principle of cursing from those who sacrifice to other than Allah (ﷻ).

4. Curse is upon those who curse their parents (by cursing other parents and, in turn, the latter curses his parents).

5. Cursed is the person who shelters the heretic (Muhdith) in religion that is, he innovates something that is necessarily only Allah's right to do and he seeks shelter with someone who assists him in it.

6. Curse upon him who unjustly alters the landmark, i.e. the boundaries that differentiate one person's land from his neighbour's, and changes those borders to encroach upon that land or obstruct it.

7. The difference between a specific curse and a curse upon the disobedients and rebels in general.

8. The tremendous story of the fly.

9. The person who presented a fly to the idol went to Hell though not intending to do such an act (beforehand). Indeed, he did it to save himself from the threat of idolaters.

10. Knowing the extent of how hated Shirk is to the hearts of the believers seeing how the man was patient in facing execution and he did not give in to their demand in spite of the fact that they only demanded an external act from him.

11. The man who went to Hell-fire was a Muslim. If he would have been a disbeliever (Kafir), the Prophet (ﷺ) would not have said: "He went to Hell merely for a fly."

12. This is a confirmation of the Hadeeth "Paradise is closer to you than the laces of your shoes and the Hell-fire is likewise".

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[7] Soorah Al-An'am 6:162

[8] Soorah Al-Kawthar 108:2

13. The action of the heart is aimed, even among the idol worshippers.

Chapter Eleven

Make no Animal Sacrifice for Allah in a place where Sacrifice is made for other than Allah

The Statement of Allah the Exalted:

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ
يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾

"Never stand you there in. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure [i.e. who clean their private parts with dust (i.e. to be considered as soap) and water from urine and stools, after answering the call of nature]."

(Soorah At-Tawbah 9:108)

Relevance of the Chapter to the Book

The foregoing chapter elaborates on the legal ruling of offering a sacrificial animal for the sake of false deities or objects. The present chapter discusses the cause behind such a sin. It further prohibits imitating the polytheists in offering sacrifices.

Keywords and Phrases

- **Those who purify themselves:** Intended purification includes getting rid of both physical and moral impurities.

General Meaning of the Qur'anic Verse

Almighty Allah commanded His Prophet (ﷺ) not to establish prayer in the mosque built by the hypocrites to seed dissension among the Muslim Community. The hypocrites invited the Prophet (ﷺ) to offer prayers in the new mosque so as to hide their malicious aims. The Prophet (ﷺ) was unaware of their hidden plots, so he promised them to respond to their request. Thereupon, Allah (ﷻ) forbade him to offer prayer at their mosque and urged him to establish prayers in Quba Mosque which had been founded on

righteousness and in conformity with the commands of Allah (ﷻ) and His Messenger (ﷺ). Thereafter, Almighty Allah depicted the people of Quba as always being careful to purify themselves of all physical and moral impurities, and indeed Allah (ﷻ) loves those endowed with such a meritorious quality.

Relevance of the Qur'anic Verse to the Chapter

By means of analogical deduction, it is prohibited to offer sacrifices at places dedicated for false deities as it is prohibited to offer prayer at Masjid Ad-Dirar (the Mosque of Discord) which was mainly constructed in defiance of Allah (ﷻ) and His Messenger (ﷺ).

Lessons Drawn from the Qur'anic Verse

- It is prohibited to offer sacrifices for the sake of Allah (ﷻ) at places dedicated for sacrifices offered for false deities.

- It is desirable to establish prayers in the company of righteous and pure groups of people.

- It is proven that Allah (ﷻ) experiences love in a way appropriate for His Majesty.

- It is commendable to perfectly offer ablution and be purified of all physical impurities.

- Legal rulings related to the offer of sacrifices or ritual ordinances at specific places, are determined by the intention behind the dedication or construction of such places.

- It is commendable to block all the means leading to polytheism.

Thabit bin Dahhak (ﷺ) said:

نذر رجل أن ينحر إبلاً ببوانة، فسأله النبي صلى الله عليه وسلم فقال: (هل كان فيها وثن من أوثان الجاهلية يعبد)؟ قالوا: لا. قال: (فهل كان فيها عيد من أعيادهم)؟ قالوا: لا. فقال رسول الله صلى الله عليه وسلم: (أوف بنذرك، فإنه لا وفاء لنذر في معصية الله، ولا فيما لا يملك ابن آدم)

A man made a vow to sacrifice a camel at a place called Buwanah, so he asked the Prophet (ﷺ) about it. He said, "Did the place have any idol which is worshipped, of the idols of Jahiliyah?" They answered, "No". The Prophet (ﷺ) asked again, "Did the disbelievers hold any of their recurring festivities there?" They answered, "No." Allah's Messenger (ﷺ) then said, "Fulfill your vow. Verily there is no fulfilling of a vow made in disobedience to Allah, nor one that is beyond a person's capacity."

(Reported by Abu Dawud on the conditions of verification of Al Bukhaaree and Muslim)[9]

Thabit Ibnud-Dahhak

His full name is Thabit Ibund-Dahhak Ibn Khalifah Ibn Tha'labah Ibn 'Adi Al-Ashhali Al-Khazraji Al-Ansari (ﷺ). He was a renowned Companion, and died in 64 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Vow:** It is an earnest promise to perform a specified non-obligatory ritual act.

- **Buwanah:** It is s hill close to Yanbu'

- **Idol:** Technically the word includes every idol, tomb or memorial, which may be hallowed.

- **The condition of Al-Bukhaaree and Muslim:** Al-Bukhaaree and Muslim stipulated specific conditions for their acceptance of Hadeeths. A Hadeeth, according to these conditions must be of a continuous chain of transmitters. Those transmitters must also be of upright character and have a retentive memory. The Hadeeth must, moreover, be free from any irregularity or speciousness.

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[9] Abu Dawud (3313)

General Meaning of the Hadeeth

Thabit narrated that a man owed to slaughter a camel at a certain place for the sake of Allah (ﷻ) as an act of submission to Him. The man informed the Prophet (ﷺ) of his vow. The Prophet (ﷺ) inquired whether there were any idols in the place where the man would offer his sacrifice. When the Prophet (ﷺ) made sure that the place in question was free from any trace of polytheism, he allowed the man to fulfill his vow. Moreover, this Hadeeth states that it is impermissible for the Muslim to fulfill his vow if it leads to a sin. Man is also excused from fulfilling his vow when it is beyond his capacity.

Relevance of the Hadeeth to the Chapter

The Hadeeth stresses the prohibition of offering sacrifices for the sake of Allah (ﷻ) at a place where an idol exists or at a place where a feast is commemorated by the polytheists.

Lessons Drawn from the Hadeeth

- A Muslim is duty bound not to fulfil a vow at a place where an idol once existed, even if that idol had been completely demolished.
- A Muslim is, similarly, legally bound not to fulfill a vow at a place where a pre-Islamic feast was celebrated, even if such a feast is no longer celebrated.
- The mufti is recommended to thoroughly inquire about the issues on which he is asked to give legal rulings.
- It is prohibited to offer any act leading to polytheism.
- Even if they do not intend to be like the polytheists, Muslims are not permitted to imitate the polytheists' rituals and feasts.
- Slaughtering a sacrificial animal for the sake of Allah (ﷻ) at a place where the polytheists slaughter for their false deities or hold their feasts, is an act of disobedience to Allah (ﷻ).
- It is forbidden to fulfill a vow which leads to the commitment of a sin.
- It is not obligatory for the Muslim to fulfill his vow if it is beyond his capacity. Therefore, if a man vows to manumit the salve of another man, his vow is not binding.
- It is obligatory for the Muslim to fulfill any vow he takes as long as it is neither an act of disobedience nor beyond his capacity.

- Taking a vow is an act of worship, and is, thus prohibited to be dedicated to any false deity besides Allah (ﷻ).

Important issues of the Chapter

1. The explanation of the verse:

"Never stand you therein."[10]

2. That disobedience of Allah (ﷻ) leaves impressions on the earth as does obedience.

3. A problematic issue should be answered by a clear issue to eliminate any lack of clarity.

4. One who gives a religious verdict (Mufti) may ask for details if needed.

5. Vows can be specified for a particular place so long as that place is free from anything that would prohibit doing so.

6. It is prohibited to fulfill the vows in a place, if there were present any idol of the idols of the times of ignorance even being a long time idolatry has been ended.

7. It is prohibited to fulfill the vows in a place where disbelievers had celebrated any of their recurring festivities even it was stopped since a long time.

8. A vow cannot be fulfilled what was made for any such place because it is considered a vow of disobedience (to Allah (ﷻ)).

9. A warning against resembling the polytheists in their celebrations even if not intended (i.e. the Muslims intention would not be the same as that of the polytheists).

10. There is no valid vow in disobedience to Allah (ﷻ).

11. No vow is valid for that beyond the possession of a person.

[10] Soorah At-Tawbah 9:108

Chapter Twelve

To vow to other than Allah is an act of Shirk

Allah the Most Exalted said:

يُوفُونَ بِٱلنَّذۡرِ وَيَخَافُونَ يَوۡمًا كَانَ شَرُّهُۥ مُسۡتَطِيرًا ﴿٧﴾

"They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading."

(Soorah Al-Insan 76:7)

Allah the Most Exalted also said:

وَمَآ أَنفَقۡتُم مِّن نَّفَقَةٍ أَوۡ نَذَرۡتُم مِّن نَّذۡرٍ فَإِنَّ ٱللَّهَ يَعۡلَمُهُۥ ۗ

"And whatever you spend for spendings (e.g. in Sadaqah charity etc. for Allah's cause) or whatever vow you make, be sure Allah knows it all."

(Soorah Al-Baqarah 2:270)

Relevance of the Chapter to the Book of Tawheed

This chapter tackles the issue of dedicating vows to any false deity besides Allah (ﷻ). It further warns Muslims against such an act of polytheism.

Keywords and Phrases

- **Making vows for the sake of any false deity besides Allah is an act of Polytheism:** Taking a vow is an act of worship. If it is dedicated to any false deity besides Allah (ﷻ), it becomes an act of major polytheism.

- **They fulfill Vows:** It means the commitment of oneself to do something which is not legally ordained in order to glorify the one to whom the vow is devoted.

- **And whatever you spend for spendings:** The Qur'anic phrase includes both admitted and unadmitted acts of charity.

- **Or whatever vow you make:** The phrase includes both permissible and impermissible kinds of vows.

- **Allah knows it all:** It means that Allah (ﷻ) will recompense people for their good and evil deeds. Since Allah (ﷻ) knows the hidden intentions behind all vows, the Qur'anic phrase thus represents a promise of good rewards for the righteous and a threat of chastisement to the wrongdoer.

General Meaning of the Two Qur'anic Verses

Allah, Exalted be He, praises those who commit themselves to certain non-obligatory acts of worship for His sake. Moreover, Allah (ﷻ) enunciates that He is cognizant of whatever alms we spend and whatever acts of worship we commit ourselves to, and will reward everyone according to their intentions.

Relevance of the Two Qur'anic Verses to the Chapter

These two verses prove that vowing is an act of worship. Therefore, Allah (ﷻ) praises those who fulfill their vows. Allah (ﷻ) praises only those who commit themselves to observing the obligatory acts or to abandoning the unlawful. Furthermore, Allah (ﷻ) affirms that He is omniscient of all acts of charity we offer and of the vows we take. He will, thus, recompense us for our good and evil deeds. Therefore, vowing is an act of worship, which turns to be an act of polytheism if devoted to any false deity besides Allah (ﷻ).

Lessons Drawn from the Two Qur'anic Verses

- Vowing is a devotional act, which becomes an act of major polytheism if devoted to any false deity besides Allah (ﷻ).

- The two Qur'anic verses affirm that Allah is the Omniscient.

- Allah (ﷻ) will recompense people for good and evil deeds in the Hereafter.

- Muslims should be encouraged to fulfill their vows.

Narrated 'Aishah (﵅) that Allah's Messenger (ﷺ) said:

من نذر أن يطيع الله فليطعه، ومن نذر أن يعصي الله فلا يعصه

"Whoever vows that he will be obedient to Allah, he should be obedient to Him; and whoever made a vow that he will disobey Allah, he should not disobey Him".

(Al-Bukhaaree)[1]

'Aishah (The Narrator)

'Aishah (﵅), the Mother of the Believers, was one of the Prophet's wives, and a daughter of Abu Bakr (ﷺ). She was the most versed woman in Islamic jurisprudence and the most beloved to the Prophet (ﷺ) among his wives. There is, however, a disagreement among scholars whether she or Khadijah (﵅) was more endeared to the Prophet (ﷺ). She died in 57 A.H; may Allah be pleased with her.

General Meaning of the Hadeeth

The Prophet (ﷺ) commands Muslims to fulfill the vows devoted to Allah (ﷻ), such as offering supererogatory prayers or giving charity. He, further, warns them against fulfilling vows entailing a sin, such as the vow to offer a sacrifice to anyone besides Allah (ﷻ), to offer prayer at tombs, or to go on pilgrimage to tombs.

Relevance of the Hadeeth to the Chapter

According to the Hadeeth, a man may make a vow to offer a good deed or to commit a sin. Therefore, making a vow is an act of worship, which may be regarded as an act of polytheism if dedicated to any deity besides Allah (ﷻ).

Lessons Drawn from the Hadeeth

- Taking a vow is an act of worship. Therefore, if it is dedicated to anyone besides Allah (ﷻ), it turns to an act of polytheism.

- A Muslim is duty bound to fulfill his vow as long as it is an act of obedience.

- It is prohibited to fulfill any vow entailing an act of disobedience.

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[1] Al-Bukhaaree (6696), Abu Dawud (3289) At-Tirmidhi (1526) Ibn Majah (2126) and Ahamd in AL-Musand (6/ 36, 41)

Important issues of the Chapter

1. Fulfillment of the vow is obligatory.

2. Since it is approved that making a vow is an act of worship to Allah (ﷻ), then directing a vow to other than Allah (ﷻ) is committing Shirk.

3. Any vow based on disobedience (to Allah the Almighty) is impermissible to be carried out.

Chapter Thirteen

To seek Refuge in other than Allah is a part of Shirk

Allah the Most Exalted said:

وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ۝٦

"And verily, there were men among mankind who took shelter with the male jinns, but they (jinns) increased them (mankind) in sin and disbelief"

(Soorah Al-jinn 72:6)

Relevance of the Chapter to the Book of Tawheed

This chapter elaborates on one of the forms of polytheism, namely, the act of seeking refuge in any false deity besides Allah (ﷻ). Such an act certainly contradicts the true monotheistic belief.

Keywords and Phrases

- **There were men among mankind who took shelter with the male jinns:** This phrase refers to a common pre-Islamic practice. The Arab pagans used, when passing by a valley at night, to seek refuge in the (jinni) master of that valley.

General Meaning of the Qur'anic Verse

Allah, Glorified be He, related that some people sought refuge with some of the jinn. However, instead of providing them with safety, the jinn increased the humans' fears. Undoubtedly, this was a punishment from Allah (ﷻ).

Relevance of the Qur'anic Verse of the Chapter

Upon accepting Islam, a group of the jinn used to express their renunciation of acts perpetrated by the Arab pagans before the advent of Islam. Such acts entailed polytheism and included practices such as seeking refuge with false deities besides Allah (ﷻ).

Lessons Drawn from the Qur'anic Verse

- Seeking refuge with any deity other than Allah (ﷻ) is an act of polytheism. Consequently, the believers from among the jinn, as quoted by Allah (ﷻ), said:

وَلَن نُّشۡرِكَ بِرَبِّنَآ أَحَدٗا ۝٢

"...And we will never associate with our Lord anyone..."[2]

Denouncing this act of polytheism, the jinn said:

وَأَنَّهُۥ كَانَ رِجَالٞ مِّنَ ٱلۡإِنسِ يَعُوذُونَ بِرِجَالٖ مِّنَ ٱلۡجِنِّ فَزَادُوهُمۡ رَهَقٗا ۝٦

"And there were men from mankind who sought refuge in men from the jinn..."[3]

- The Prophet (ﷺ) has been sent for the sake of guiding both the jinn and mankind.
- Seeking refuge with anyone other than Allah (ﷻ) is a major cause of fear and weakness.
- The verse signifies that seeking refuge with Allah (ﷻ) fills man with strength and safety.

[2] Soorah Al-jinn 72:2
[3] Soorah Al-jinn 72:6

Muslim reports that Khawlah bint Hakim (ﷺ) said, I heard Allah's Messenger (ﷺ) say:

من نزل منزلاً فقال: أعوذ بكلمات الله التامات من شر ما خلق، لم يضره شيء حتى يرحل من منزله ذلك

"Whoever goes into a dwelling and says (while entering it): 'I seek refuge in Allah's perfect words from the evil (of those creatures) which He created', no harm shall befall him until he departs from that place."

(Saheeh Muslim)[4]

Khawlah Bint Hakim (The Narrator)

The full name of the narrator is Khawlah Bint Hakim Ibn Umayyah As-Sulami (ﷺ). She was the wife of Uthman Ibn Maz'un (ﷺ), and was a virtuous woman; may Allah be pleased with her.

Keywords and Phrases

- **Perfect Words of Allah:** The Noble Qur'aan.

General Meaning of the Hadeeth

The Prophet (ﷺ) guides his nation to seek refuge in the sanative, sufficient and perfect Words of Allah (ﷺ), in order to feel secure from all fears and dangers upon landing or staying at any place.

Relevance of the Hadeeth to the Chapter

This Hadeeth guides Muslims to the beneficial and legal way of seeking refuge. It, further, warns them against seeking refuge with false deities, which is regarded as an act of polytheism.

Lessons Drawn from the Hadeeth

- Seeking refuge with Allah is an act of worship.

[4] Muslim (2708), At-Tirmidhi (3433) Ibn Majah (3547) and Ahmad in Al-Musnad (6/377, 409)

- Muslims are ordained to seek refuge only with Allah (ﷻ) by invoking Him by His names and His sublime Attributes.

- The Words of Allah (ﷻ) are not created, for Allah (ﷻ) ordains His servants to seek refuge in His Words. As it has been pointed out earlier, seeking refuge in any creature is an act of polytheism.

- The virtue of invoking Allah (ﷻ) by pronouncing the phrases mentioned in this Hadeeth, though they seem brief.

- Allah (ﷻ) dominates the affairs of all creatures.

Important issues of the Chapter

1. Explanation of the verse from Soorah Al-Jinn (72:6).

2. Seeking refuge in others than Allah (﷿) is a part of Shirk (polytheism).

3. Using this Hadeeth as a proof: For, the scholars use it to prove that the Words of Allah (﷿) are not creatures. They say this because to seek refuge in creatures is Shirk.

4. The superiority of this invocation despite its being short.

5. Though it may be that one can achieve some worldly benefit from a thing, as prevention from a harm or evil, or gaining some advantage or good, but it does not mean that it (dependence on such) is not Shirk.

Chapter Fourteen

To seek help in other than Allah (Istighatha) or to invoke other than Him is an act of Shirk

Allah the Most Exalted said:

وَلَا تَدۡعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَۖ فَإِن فَعَلۡتَ فَإِنَّكَ إِذٗا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾

"And invoke not besides Allah any that will neither profit you nor hurt you, but if (incase) you did so, you shall certainly be one of the Zalimun (polytheists and wrongdoers).

(Soorah Yunus 10:106)

Relevance of the Chapter to the Book of Tawheed

This chapter illustrates that seeking refuge with and invoking anyone other that Allah (ﷻ) are two acts of polytheism that contradict the prerequisites of monotheism.

Keywords and Phrases

- **Seeking Refuge and invoking:** The difference between seeking refuge and invoking is that the former is confined to those who are always in distress while the latter is so comprehensive that it is usually practiced by those in distress or not.

- **Zalimun (Unjust wrongdoers):** Polytheists are regarded the worst unjust wrongdoers.

General Meaning of the Qur'anic Verse

Allah (ﷻ) commands His Prophet (ﷺ) not to invoke anyone of the creatures, who are incapable of either bringing about benefit or repelling harm. Had the Prophet (ﷺ) invoked anyone besides Allah (ﷻ), he would have been regarded as one of the polytheists. The prohibition enunciated in the Qur'anic verse is general and addressed to the whole Muslim nation.

Relevance of the Qur'anic Verse to the Chapter

In this verse, Allah (ﷻ) prohibits people from invoking anyone besides Him since such an invocation is considered an act of polytheism that contradicts pure monotheism.

Lessons Drawn from the Qur'anic Verse

- Invoking deities besides Allah (ﷻ) is an act of major polytheism.

- If the most righteous servant of Allah (ﷻ) invoked false deities besides Allah (ﷻ), he would be regarded as a polytheist. So, those of less righteousness are more entitled to fear this grave sin.

- The Qur'anic verse highlights the disability of the polytheist' false deities, and thus the invalidity of adoring them.

Allah, Exalted be He, says:

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ
يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾

And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful."

(Soorah Yunus 10:107)

General Meaning of the Qur'anic Verse

Allah (﷾) is the dominating Sovereign who gives, deprives, brings benefit and inflicts harm. Therefore, none is worthy to be invoked and worshipped but Allah (﷾), for those invoked besides Him are not capable of inflicting harm or bringing a benefit neither for themselves, nor for other.

Relevance of the Qur'anic Verse to the Chapter

The verse shows that invocation must be dedicated to Allah (﷾), for He is the one worthy of worship. Therefore, invoking those who can neither bring benefit nor repel harm is an act of polytheism.

Lessons Drawn from the Qur'anic Verse

- Since Allah (﷾) is the only God, He must be solely worshipped.
- The invalidity of invoking besides Allah (﷾) others who cannot bring a benefit or repel harm.
- The Qur'anic verse attests to the verity of the Divine Will.
- It also proves Allah's forgiveness and mercifulness in a way that is appropriate for His Majesty.

And He (ﷻ) said:

إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ
ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ ۖ إِلَيْهِ
تُرْجَعُونَ ﴿١٧﴾

"You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (Alone) and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back."

(Soorah Al-Ankabut 29:17)

Keywords and Phrases

- **Worship Him:** It is a command to dedicate all acts of worship solely to Allah (ﷻ).

- **And be grateful to Him:** Being grateful to Allah (ﷻ) means acknowledging His favours, doing what pleases Him and giving up all sins.

- **To Him (Alone) you will be brought back:** On the Day of Resurrection everyone will return to Allah (ﷻ) to be recompensed for his good and evil deeds.

General Meaning of the Qur'anic Verse

Allah, Glorified be He, commands His servants to seek provision exclusively from Him, not from idols, to devote all acts of worship solely to Him and to acknowledge all His favours by using them for His obedience. In addition, Almighty Allah emphasizes that all creatures will return to Him on the Day of Resurrection, and He will recompense them for their good and evil deeds. Therefore, everyone must prepare himself for accountability before Allah (ﷻ).

Relevance of the Qur'anic Verse to the Chapter

The Qur'anic verse affirms the obligation of dedicating all acts of worship, including invocation, solely to Allah (ﷻ), and confutes the fallacies of the polytheists who worship false deities besides Allah (ﷻ).

Lessons Drawn from the Qur'anic Verse

- One is duty bound to solely invoke Allah (ﷻ) and ask Him for provision.
- It is incumbent on every Muslim to dedicate all his devotional acts to Allah (ﷻ) Alone.
- One must show gratitude to Allah (ﷻ) for the great favours He bestows on man.
- Resurrection and Reward are proven according to the Qur'anic verse.
- There is no contradiction between seeking Allah's provision and worshipping Him, as Islam guarantees the interests of people in this life and the life to come.

He the Almighty said:

وَمَنْ أَضَلُّ مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ وَهُمْ عَن
دُعَآئِهِمْ غَـٰفِلُونَ ۝٥ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـٰفِرِينَ ۝٦

"And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection; and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping."

(Soorah Al-Ahqaaf 46: 5,6)

Keywords and Phrases

- **Such as will not answer him:** Those invoked besides Allah (ﷻ) are incompetent to fulfill invocations of their followers.

- **And who are (even) unaware:** Those invoked besides Allah (ﷻ) are unaware of the invocations because they may be dead persons, inanimate objects, or angels preoccupied with that for which they have been created.

- **They (false deities) will become enemies for them:** Those who are invoked besides Allah (ﷻ) will dissociate themselves from anyone invoking them in this life.

General Meaning of the Two Qur'anic Verses

According to the Qur'anic verses, it is determined that the most deviated persons in the sight of Allah (ﷻ) are those who invoke false deities that are incapable of responding to people's invocations in the worldly life and are, moreover, unaware of such invocations. When the Day of Judgment comes and people are gathered, the ones besought will dissociate themselves from whoever invoked them. Thus, the polytheists are unfortunate in both this life and the Hereafter. Their invocations will not be realized in this life and their worship will be rejected when they are in a dire need for relief in the Hereafter.

Relevance of the Two Qur'anic Verses to the Chapter

The two Qur'anic verses state that whoever invokes anyone other than Allah (﷾) is the most astray. Besides, invocation is an act of worship, and it becomes an act of polytheism when devoted to other than Allah (﷾).

Lessons Drawn from the Two Qur'anic Verses

- Invocation is an act of worship that turns into an act of major polytheism in case it is directed o anyone other than Allah (﷾).
- Whoever invokes anyone besides Allah (﷾) remains miserable in both this life and the Hereafter.
- Polytheism is the gravest manifestation of going astray from the straight path.
- The verity of the Resurrection, Assembly and Reward in the Hereafter.
- Unlike what the polytheists perceive, idols neither hear the invocations nor respond to them.
- Bliss in both this life and Hereafter can be achieved only by worshipping Allah (﷾) Alone.

Allah, the Most Exalted said:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ٦٢

"Is not He Who responds to the distressed one, when he calls Him; and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allah? Little is that you remember!"

(Soorah An-Naml 27:62)

Keywords and Phrases

- **Inheritors of the earth:** Nations succeeding each other.

- **Is there any god with Allah?** It means that there is no deity who can respond to invocations or bestow the favours mentioned in the Qur'anic verse.

- **Little is that you remember:** As a result of you little reflection on Allah's grandeur and on the favours He bestowed on you, you associated others along with Him.

General Meaning of the Qur'anic Verse

Allah (سبحانه وتعالى) rebukes the polytheists who invoke others besides Him though they admit that Allah (سبحانه وتعالى) Alone responds to their invocations and removes their afflictions at times of adversity. He also makes them the successors of their predecessors. Therefore, the polytheists are condemned for worshipping false deities that cannot grant them any of the favours bestowed by Allah (سبحانه وتعالى). Inasmuch as their reflection on the favours they bask in is too little to raise the fear of Allah (سبحانه وتعالى) inside them, they fall into the abyss of polytheism.

Relevance of the Qur'anic Verse to the Chapter

The verse implies the invalidity of seeking refuge with anyone other than Allah (سبحانه وتعالى), for only Allah (سبحانه وتعالى) can respond to the desperate, remove the harm, give life, and cause death.

Lessons Drawn from the Qur'anic Verse

- The Prohibition of invoking other besides Allah (سُبْحَانَهُ وَتَعَالَىٰ) for achieving that which none is capable of but Allah (سُبْحَانَهُ وَتَعَالَىٰ).

- Though the polytheists believe in the Oneness of Allah's Lordship, they are not admitted into Islam.

- The Oneness of Allah's lordship is a clear-cut proof of the Oneness of His Divinity (i.e. His being the only one worthy of Worship).

- The polytheists' belief in the Oneness of Allah (سُبْحَانَهُ وَتَعَالَىٰ) can be taken as a counterargument against their repudiation of the Oneness of His Divinity.

Ubadah Ibnus-Samit (ﷺ) narrated

أنه كان في زمن النبي صلى الله عليه وسلم منافق يؤذي المؤمنين، فقال بعضهم: قوموا بنا نستغيث برسول الله صلى الله عليه وسلم من هذا المنافق. فقال النبي صلى الله عليه وسلم: (إنه لا يستغاث بي، وإنما يستغاث بالله عز وجل

During the days of the Prophet (ﷺ) there was a hypocrite who used to harm the believers, some of them (the believers) said, "Come (support) with us while we appeal to Allah's Messenger (ﷺ) for assistance against this hypocrite." The Prophet (ﷺ) replied, "Verily, no one should seek to me for assistance. Indeed, it is Allah Who is to be sought for assistance and help."

(Related by At- Tabarani)[5]

At-Tabarani (The Compiler)

Sulayman Ibn Ahmad At-Tabarani (ﷺ) was a prolific compiler and Imam who compiled three large Ma'ajim (compilations) of Prophetic Hadeeths.

Keywords and Phrases

- **A hypocrite:** It refers to Abdullah Ibn Ubayy Ibn Salul, the head of the hypocrites.

- **No one should seek to me for assistance:** The Prophet (ﷺ) disliked to be sought for help besides Allah (ﷻ).

General Meaning of the Hadeeth

When Islam spread widely and Muslim becomes a strong community, a group of the unbelievers decided to apparently embrace Islam and covertly remain unbelievers, so they were called hypocrites. Such hypocrites used to hurt the believers in word and deed. Such was the case of the man mentioned in this Hadeeth. Some Companions wanted to seek refuge with the Prophet (ﷺ) to dissuade that hypocrite from his abuses. The Prophet (ﷺ) was able to fulfill their request for help, but, instead, he denounced the wording they used as it implies lack of respect toward Allah (ﷻ). The Prophet (ﷺ) wanted to teach his

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[5] At-Tabarani - Al-Haythami said in his Majma' Az-Zawa'id (10/109): This Hadeeth is related by At-Tabarani and its transmitters are among those of the Hadeeth related by Al-Bukhaaree and Muslim, except for Ibn Lahi'ah who is graded as an acceptable transmitter of Hadeeth.

Companions, block all possible avenues leading to polytheism and keep their sound belief intact.

Relevance of the Hadeeth to the Chapter

In this Hadeeth, the Prophet (ﷺ) condemns the act of seeking refuge with anyone besides Allah (سبحانه وتعالى).

Lessons Drawn from the Hadeeth

- It is forbidden to seek refuge with the Prophet (ﷺ) or anyone other tan Allah (سبحانه وتعالى).
- Muslims are recommended to avoid profane words so that their sound belief can be kept pure.
- All possible avenues leading to polytheism must be blocked.
- Muslims should endure adversities for the sake of Allah (سبحانه وتعالى).
- Hypocrisy is an abominable sin.
- The interdiction of offending the believers, as it is an act of hypocrisy.

Important issues of the Chapter

1. To attach supplication or invocation (Du'a) with seeking assistance (Istighatha) through conjunction is to attach a general matter to one which is specific.

2. Explanation of the verse:

   "And invoke not besides Allah any that will neither profit you nor hurt you..." [6]

3. This is the greater Shirk.

4. The most pious person, if he calls for help other than Allah (ﷻ), even for the gratification of someone else, he will become one of the Zalimun (wrong-doers, polytheists).

5. Explanation of the verse following (Soorah Yunus 10:107).

6. Calling others for help besides Allah (ﷻ) is of no benefit in this world and besides that it is disbelief (Kufr).

7. Explanation of the Verse Soorah Al-Ankabut 29:17.

8. Requesting sustenance and provisions should be done to none other than from Allah (ﷻ). Just as Paradise can be requested from none other than Him.

9. Explanation of the fourth Verse Soorah Al-Ahqaaf 46: 5.

10. There is none more misguided than the one who calls on others than Allah (ﷻ).

11. To whom the call is made (besides Allah) is unaware of the supplications of the caller; he knows nothing about it.

12. That call will be the cause of anger and enmity of the one called towards the caller.

13. The call is named as worship of the one called on.

14. The one called upon will deny and reject this act of worship towards him.

15. This is why such a supplicant is the most astray of the people.

16. Explanation of the fifth Verse Soorah An-Naml 27:62.

[6] Soorah Yunus 10:106

17. Astonishing is the admission of idolaters that none relieves the one in distress other than Allah (ﷻ). That is why, they call upon Him in times of extreme difficulty with the utmost religious sincerity.

18. The protection of the Chosen One means the protection of Tawheed and being mindful towards Allah (ﷻ).

Chapter Fifteen

The created one could not be an object of worship

Allah the Almighty said:

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٢﴾

"Do they attribute as partners to Allah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves."

(Soorah Al-A'raaf 7:191,192)

Relevance if the Chapter to the Book of Tawheed

In this chapter, the author tackles the legal proofs of the prohibition of all acts of polytheism and the state of those invoked besides Allah (ﷻ). No doubt, such clear-cut proofs attest to monotheism.

Keywords and Phrases

- **Do they attribute as partners to Allah those who created nothing but they themselves are created?** The question is introduced in the form of a reprimand. Thus, Allah (ﷻ) rebukes those who associate partners with Him.

- **Those who created nothing:** Any creature taken as a deity though it neither creates nor deserves to be worshipped.

- **But they themselves are created:** Those deities worshipped besides Allah (ﷻ) are created, and a created being can never be set up as a rival to the Creator.

- **Nor can they help themselves:** Such false deities are powerless to guard themselves against any imminent harm, and therefore, they cannot be helpful to others.

General Meaning of the Qur'anic Verse

Allah, Glorified be He, rebukes the polytheists for ascribing to Him partners that cannot create anything. Neither do these false deities have any attributes that may render them worthy of worship, nor can they guard those invoking them against any destined harm. Also they cannot guard themselves against any harm. Therefore, invoking such false deities is null and void, for a created being is by no means a rival to the Creator, and a helpless being is by no means a rival to the Omnipotent (i.e. Allah) who dominates the whole universe.

Lessons Drawn from the Qur'anic Verses

- The Qur'anic verses invalidate polytheism since they imply attachment to impotent and incapable creatures.

- Only the Creator is worthy of worship.

- The Oneness of Allah's Lordship is a clear-cut proof of the Oneness of His Divinity.

- It is permissible to argue with the polytheists in order to support truth and confute falsehood.

Allah the Most Exalted said:

وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ مَا يَمۡلِكُونَ مِن قِطۡمِيرٍ ﴿١٣﴾ إِن تَدۡعُوهُمۡ لَا يَسۡمَعُواْ
دُعَآءَكُمۡ وَلَوۡ سَمِعُواْ مَا ٱسۡتَجَابُواْ لَكُمۡۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يَكۡفُرُونَ بِشِرۡكِكُمۡۚ وَلَا يُنَبِّئُكَ مِثۡلُ
خَبِيرٖ ﴿١٤﴾

"And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of each and everything)."

(Soorah Al-Faathir 35: 13, 14)

Keywords and Phrases

- **And those, whom you invoke or call upon instead of Him:** The angels, the prophets, the idols, etc.

- **They hear not your call:** Such adored angles and prophets are preoccupied with the ultimate goal for which they have been created.

- **They could not grant it (your request) to you:** It means that false deities are incapable of meeting the requests of their worshippers.

- **They will disown your worshipping them:** On the Day of resurrection, such false deities will dissociate themselves from their worshippers.

- **And none can inform you (O Muhammad ﷺ) like Him Who is the All-Knower (of each and everything):** None, other than Allah (ﷻ), can inform you about the consequences of any matter and its end.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, states that all the false deities invoked besides him including the angels, the prophets and the idols, are powerless to fulfill their worshippers' supplications. In addition, these false deities lack the three requirements necessary for the one who deserves to be invoked:

a. He must possess the requests which are invoked for.

b. He must be able to hear the invocation.

c. He must be able to respond to the invocation.

Whoever is bereft of one of the above-mentioned three requirements cannot be invoked, and it is crystal clear that all the false deities lack these conditions.

Relevance of the Qur'anic Verses to the Chapter

These verses confute the fallacies of polytheists and provide a clear-cut proof of the nullity of polytheism.

Lessons Drawn from the Qur'anic Verse

- The invalidity of polytheism is clearly established.

- The one who deserves to be invoked must meet the following three conditions"

  a. He must possess what is he is asked to grant.

  b. He must be able to hear the invocation.

  c. He must be able to respond to the invocation.

- The sound belief should be founded on clear-cut proofs and firm certitude, not on speculation or blind imitation.

- The Qur'anic verse proves that Allah (ﷻ) possesses a comprehensive knowledge of the consequences of all affairs.

It is reported in the Saheeh (i.e. Al-Bukhaaree and Muslim) from Anas (ﷺ) who narrated:

شُجَّ النبي صلى الله عليه وسلم يوم أحد وكسرت رباعيته، فقال: (كيف يفلح قوم شَجُّوا نبيهم)؟ فنزلت: (لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ)

The Prophet (ﷺ) was hit on the day of Uhud (the battle of Uhud) and his teeth were broken. So he said, "How can a people succeed who hit their Prophet?" The verse (3: 128) was then revealed: "Not for you (O Muhammad, but for Allah) is the decision."

Keywords and Phrases

- **Uhud:** A famous mountain north of Median where the well-known battle took place.

General Meaning of the Hadeeth

In this Hadeeth, Anas Ibn Malik (ﷺ) gave a brief account of the trials with which the Prophet (ﷺ) was afflicted during the Battle of Uhud, when he (ﷺ) received two wounds. Consequently, the Prophet (ﷺ) despaired of the disbelievers of Quraysh, and thought that they would never believe. Thereupon, Allah (ﷻ) revealed, ***"Not for you,* (O Muhammad, but for Allah), is the decision..."** (3: 128), to command His Prophet (ﷺ) to go on calling to Islam, and to believe that the consequences of all actions and the destiny of all people exclusively belong to Allah (ﷻ).

Relevance of the Hadeeth to the Chapter

This Hadeeth is a proof of the invalidity of exclusively beseeching the help of those in authority or of the righteous besides the help of Allah (ﷻ). Therefore, Prophet (ﷺ) could not guard himself against harm, and he had nothing to do with the destiny of people.

Lessons Drawn from the Hadeeth

- It is invalid to set allies of Allah (ﷻ) or the righteous as rival to Allah (ﷻ), for even the Prophet (ﷺ) had nothing to do with the destiny of people, and, with greater reason, anyone other than the Prophet (ﷺ) has nothing to do with it.

- The prophets of Allah (ﷻ) were susceptible to illnesses and afflictions.

- The obligation of dedicating one's acts of worship solely to Allah (ﷻ), since He (ﷻ) is the All Dominating.

- Showing forbearance and patience over afflictions for Allah's sake is highly recommended.

- The Muslim is forbidden to express or experience despair of Allah's mercy, no matter how many sins he committed. Such a rule does not apply to polytheism.

Also reported therein from Ibn Umar (ﷺ):

أنه سمع رسول الله صلى الله عليه وسلم يقول إذا رفع رأسه من الركوع في الركعة الأخيرة من الفجر: (اللهم العن فلاناً وفلاناً) بعدما يقول: (سمع الله لمن حمده، ربنا ولك الحمـــــد) فأنزل الله تعالى: (لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ)

He heard Allah's Messenger (ﷺ) say when he raised his head from bowing in the last Rak'at of the Fair prayer: "O Allah, curse so-and-so" after he had said, "Allah hears him who praises Him. Our lord, all praise be to you!" Then Allah revealed: "Not for you (O Muhammad, but for Allah) is the decision."[1]

In another narration:

يدعو على صفوان بن أمية، وسهيل بن عمرو والحارث بن هشام، فترلت (لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ)

"He (ﷺ) invoked Allah against Safwan bin Umayyah and Suhayl bin' Amr and Al-Harith bin Hisham", then the verse was revealed: 'Not for you (O Muhammad, but for Allah) is the decision.' "[2]

Abdullah Ibn Umar Ibnul-Khattab (The Narrator)

The narrator Abdullah Ibn Umar Ibnul-Khattab (ﷺ) was a venerable and pious Companion and a well-known scholar. He died in 73 A.H.; may Allah be pleased with Him.

The Occasion of the Hadeeth

Ibn Umar (ﷺ) heard this invocation just father the Battle of Uhud during which the Prophet (ﷺ) had his head wounded and his front teeth damaged.

Keywords and phrases

- **Allah! Curse so-and-so and so-and-so:** A curse is an appeal or prayer for a deprivation of Allah's mercy to befall someone or something. Te persons cursed were mentioned in the variant version of the Hadeeth.

[1] Al-Bukhaaree (4069)
[2] Al-Bukhaaree (4070)

- **He (ﷺ) invoked Allah against Safwan bin Umayyah and Suhayl bin' Amr and Al-Harith bin Hisham:** The Prophet (ﷺ) named these three persons as they were the heads of the polytheists on the day of Uhud. Afterwards, those three persons converted to Islam and Allah (ﷻ) accepted their repentance.

General Meaning of the Hadeeth

Abdullah Ibn Umar (رضي الله عنه) narrated that he heard the Prophet (ﷺ) invoking in prayer against certain figures among the disbelievers who wounded him on the day of the battle of Uhud, so Allah (ﷻ) admonished him in the Ever-Glorious Qur'aan saying:

لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ

"Not for you, (O Muhammad, but for Allah), is the decision..."[3]

However, those three people converted to Islam afterwards and Allah (ﷻ) accepted their repentance.

Relevance of the Hadeeth to the Chapter

This Hadeeth shows that the Prophet (ﷺ) could not guard either himself or his Companions against the evil of the polytheists. He (ﷺ), instead, sought help from his God; the Omnipotent and the All-Sovereign. The Prophet's behaviour attests to the falsity of the beliefs of tomb-worshippers, who adore Allah's friends and righteous persons.

Lessons Drawn from the Hadeeth

- It is invalid to invoke the allies of Allah (ﷻ) and the righteous to bring benefit or remove harm.

- It is permissible to invoke Allah (ﷻ) within prayers to let His wrath befall the polytheists.

- Naming the person meant in invocation during prayer does not blemish one's prayer.

- According to the Hadeeth, imam of prayer is to pronounce both tasmi' (saying "Allah hears him who praises Him") and tahmid (saying: Our Lord, all the Praises are for you!") Immediately after rising from bowing posture.

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[3] *Soorah* Aal-'Imran 3:128

It is also reported in the Saheeh Al-Bukhaaree and Muslim from Abu Hurayrah (ﷺ) who said:

قام رسول الله صلى الله عليه وسلم حين أنزل عليه: (وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ) قال: (يا معشر قريش ــ أو كلمة نحوها ــ اشتروا أنفسكم، لا أغني عنكم من الله شيئاً، يا عباس بن عبد المطلب لا أغني عنك من الله شيئاً، يا صفية عمة رسول الله صلى الله عليه وسلم لا أغني عنك من الله شيئاً، ويا فاطمة بنت محمد سليني من مالي ما شئت لا أغني عنك من الله شيئاً).

Allah's Messenger (ﷺ) stood up when it was revealed to him:" And warn your tribe (O Muhammad) of near kindred." (26:214) and He (ﷺ) said, "O people of Quraysh" - or words similar to that -"buy (i.e. save) your own souls. I will not be of any help to you before Allah; O Abbas bin Abdul-Muttalib, I will not be of any help to you before Allah; O Safiyah, aunt of Allah's Messenger, I will not be of any help to you before Allah; O Fatimah, daughter of Muhammad, ask of my wealth what you wish, I will be of no avail to you before Allah."[4]

Abu Hurayrah (The Narrator)

Abu Hurayrah is the nickname of Abdur-Rahman Ibn Sakhr Ad-Dawsi (ﷺ). He was one of the great scholars and prolific narrators among the venerable Companions. He narrated more than five thousand Hadeeths and died in 57, 58 or 59 A.H; may Allah be pleased with him.

Keywords and Phrases

- **Allah's Messenger (ﷺ) stood up:** It means that the Prophet (ﷺ) climbed up the hill of As-safa.

- **Buy (i.e. save) your own souls:** Buying a soul means saving it from the Hellfire by believing in Allah (ﷻ) and obeying him. The nobility of ancestry will not save anyone from the Hellfire.

- **I will be of no avail to you before Allah:** Since his kindred may have conceived that he would intercede on their behalf if they should be doomed to the Hellfire; the Prophet (ﷺ) intended to remove that through from their minds.

[4] Al Bukhaaree (2753), Muslim (206) and At-Tirmidhi (3184)

General Meaning of the Hadeeth

Abu Hurayrah (ﷺ) narrated that Allah (ﷻ) commanded the Prophet (ﷺ) in the Noble Qur'aan to warn his closest kindred. In submission to Allah's command, the Prophet (ﷺ) climbed up the hill of As-Safa and called out the people of Quraysh, including his uncle, aunt and daughter and gave them all an exclusive warning against the punishment of Allah. The Prophet (ﷺ) thus instructed them to seek their salvation through believing in the Oneness of Allah (ﷻ) and obeying Him by words and deed. Moreover, he informed them that he would be incapable of saving them from the Hellfire and their being of his close kinfolk would then be of no avail unless they should believe in Allah (ﷻ).

Relevance of the Hadeeth to the Chapter

This Hadeeth states that it is impermissible to ask the Prophet (ﷺ), or anyone else, except for what he is capable of in this life. Also, it is prohibited to ask someone to do something exclusively confined to Allah (ﷻ). The Hadeeth thus confutes the fallacies of the tomb worshippers who invoke the dead pious people to remove their afflictions and fulfill their needs.

Lessons Drawn from the Hadeeth

- The Hadeeth provides an argument against those who worship the prophets or the righteous, and believe that such pious people can respond to requests exclusively fulfilled by Allah (ﷻ).

- It is impermissible to ask someone to do something not within his capabilities.

- The Prophet (ﷺ) was keen to submit to the commands of Allah (ﷻ) and convey His massage.

- Only true faith and good deeds can save people from the Hellfire. Mere ancestry will be of no avail in the Hereafter.

- The people most worthy of the Prophet's intercession are those who obey him and adhere to his Sunnah, be they among his kindred or not.

- Being one of the Prophet's relatives will be of no avail in the Hereafter, unless accompanied by sound faith and good deeds based on the monotheistic creed.

Important issues of the Chapter

1. An explanation of the two verses (7:120 and 35:13, 14).

2. The story of Uhud.

3. Qunut (supplication) of Allah's Messenger (ﷺ) in the prayer (against some ones) and saying Amin of the Companions (رضي الله عنهم) behind him.

4. The ones, who were supplicated against, were disbelievers (Kuffar).

5. They (Quraysh) did things that most other of the disbelievers had not done such as causing injury to the head of their Prophet and being intent upon his murder. Also mutilation of those killed in battle though they were their cousins.

6. Allah (سبحانه وتعالى) revealed to him in relation to this:

   "Not for you (O Muhammad, but for Allah) is the decision."

7. His (Allah's) Statement:

   "He turns in mercy to (pardons) them or punishes them" and He did turn toward them and they believed".

8. Al-Qunut (invoking Allah against someones) in time of disaster.

9. Specifically naming the ones who are being invoked against in the prayers by their names and the names of their fathers.

10. Cursing someone in particular in the Qunut.

11. Circumstances of the Prophet (ﷺ) at the time of the revelation to him of:

    "And warn your tribe (O Muhammad) of near kindred." (26:214)

12. The seriousness of the Prophet (ﷺ) to the issue that insanity was attributed to him, and likewise is the case of a Muslim who does so now.

13. His (the Prophet's) statement to those close and far to him: "I will be of no avail to you before Allah (سبحانه وتعالى)" to the extent that he said: "O Fatimah, daughter of Muhammad, I will not be of any avail to you before Allah (سبحانه وتعالى)." If he made this clear while he was the leader of the Messengers that he (ﷺ) could not avail the best of women of this world, and a man believes that he (ﷺ) does not speak but truth, -then he looks at what has occurred in the hearts of the people of position

today, the issue of Tawheed would be clear, and so the strangeness of the religion.[5]

[5] Reference is made to the Hadeeth: "Islam began as something strange and it will again return to being something strange, so may Allah bless the strangers (that they be beneath a tree of Paradise)."

Chapter Sixteen

What the Lord has said

Allah the Most Exalted said:

وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ
رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٢٣﴾

"Until when fear is banished from their hearts they say: 'What is it that your Lord has said?" They say: 'The Truth, and He is the Most High, the Most Great.' "

(Soorah Saba 34:23)

Relevance of the Chapter to the Book of Tawheed

In this chapter the author demonstrates how much the angels fear Allah (ﷻ) though they are the strongest and greatest creatures worshipped besides Allah (ﷻ). Since these angels are in such a state of terror and fear of Allah (ﷻ), then how can they, or any other creature with greater reason, be invoked along with Allah? Therefore, this chapter is an argument against all polytheists who invoke besides Allah some creatures inferior to the angels.

Keywords and Phrases

- **When fear is banished from their hearts:** It means that when the angels are released from the feeling of great fear striking them upon hearing the Words of Allah (ﷻ) inspired to Gabriel (عليه السلام), they usually ask each other about what has just been heard.

- **And He is the Most High:** Allah (ﷻ) is of high dignity, superior domination and He is the Most Exalted.

- **The Most Great:** Allah, Exalted be He, is the Most Great.

General meaning of the Qur'anic Verse

Allah, Exalted be He, states that whenever the angels hear Allah's words revealed to Gabriel (ﷺ), they tremble and get terrified till they become in a state similar to that of human faint. As soon as terror is released from their hearts, the angels ask each other, **"What has your Lord said?"** Thereupon, they reply saying, **"The truth; And He is the Most High, the Grand."**

Lessons Drawn from the Qur'anic Verse

- The Qur'anic verse provides an argument against all polytheists who associate false deities with Allah (ﷻ). Such false deities are, however, neither equal to the angels nor comparable to them.

- The Qur'anic verse proves that speech is one of Allah's attributes. His speech is appropriate for His majesty.

- The words of Allah, Glorified and Exalted be He, are not created, because the angels, according to the Qur'anic verse, said, **"What has your Lord said?"** They, however, did not say, **"What has you God created?"**

- Allah (ﷻ) is the Most High above all His creatures.

- Allah (ﷻ) is similarly the Most Great.

And in Saheeh (Al-Bukhaaree) it is reported that Abu Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said:

إذا قضى الله الأمر في السماء ضربت الملائكة بأجنحتها خضعاناً لقوله، كأنه سلسلة على صفوان ينفذهم ذلك. حتى إذا فُزِّع عن قلوبهم قالوا: ماذا قال ربكم؟ قالوا: الحق وهو العلي الكبير فيسمعها مسترق السمع ــ ومسترق السمع هكذا بعضه فوق بعض ــ وصفه سفيان بكفه فحرفها وبدد بين أصابعه ــ فيسمع الكلمة فيلقيها إلى من تحته، ثم يلقيها الآخر إلى من تحته، حتى يلقيها عن لسان الساحر أو الكاهن فربما أدركه الشهاب قبل أن يلقيها، وربما ألقاها قبل أن يدركه، فيكذب معها مائة كذبة فيقال: أليس قد قال لنا يوم كذا وكذا: كذا وكذا فيصدق بتلك الكلمة التي سمعت من السماء).

When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His Saying, which sounds like chains being dragged on rock. And when the (state of) fear is banished from their hearts, they say, "What is that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." (34:23) Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other (Sufyan, a sub-narrator demonstrated that by holding his hand upright and separating the fingers). A stealthy listener hears a word which he will convey to that which is below him, and the second will convey it to that who is below him, till the last of them will convey it to the wizard or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to that word a hundred lies. The people will then say, "Didn't he (i.e. magician) tell such and-such a thing on such-and-such date?" So that magician is said to have told the truth because of the Statement which has been heard from the heavens.[6]

Sufyan Ibn Uyaynah (The Sub-Narrator)

The full name of the sub-narrator is Sufyan Ibn Uyaynah Ibn Maymun Al-Hilali. He was a trustworthy hafiz and an authoritative scholar from among the grand imams. He died in 198 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **Those who gain hearing by stealing:** The devils used to eavesdrop on the angels' talks in the heavens.

[6] Al-Bukhaaree (4701)

General Meaning of the Hadeeth

The Prophet (ﷺ) expounds the angels' glorification of the words of Allah (ﷻ) and the state of fear inflicting them upon hearing His decrees. They ask each other about what their God has said and receive answers from one another. The Prophet (ﷺ), further, highlights that the devils eavesdrop on the conversations of the angels and then convey them to the sorcerers and soothsayers. Upon hearing such talks, the devils are pursued by shooting stars. Despite being pursued by shooting starts, they may manage to convey talks to a sorcerer or a soothsayer, for a reason Allah (ﷻ) know. Nothing, however, falls outside the boundaries of his Omniscience. The devils, the sorcerers, or the soothsayers then blend the heavenly words with a myriad of lies, which are accepted by people due to the few true words included.

Relevance of the Hadeeth to the Chapter

This Hadeeth confutes the fallacies of the polytheists. Upon hearing the Words of Allah (ﷻ), the angels become frightened, in spite of the great strength they possess. It thus proves the invalidity of dedicating any act of worship to the angels. Other false deities are inferior to the angels and are thus worthless of any worship.

Lessons Drawn from the Hadeeth

- It provides an argument against the polytheists who worship angels, prophets or the righteous.

- The Hadeeth exalts the glory of Allah (ﷻ) and attests that He is the only One worth of worship.

- It proves that Allah (ﷻ) is the most High. It also proves that speech is one of Allah's Attributes. His speech is appropriate for his majesty and grandeur.

- The falsity of sorcerers and soothsayers, even if they may occasionally speak the truth.

- The majority of sorcerers' divinations are false and therefore, they are regarded as liars.

An-Nawwas bin Sim'an (ﷺ) narrated that Allah's Messenger (ﷺ) said:

إذا أراد الله تعالى أن يوحي بالأمـــر تكلـــم بالوحي أخذت السمـــاوات منه رجفة ــ أو قال رعدة ــ شديدة خوفاً من الله عز وجل. فإذا سمع ذلك أهل السماوات صعقوا وخروا سجداً. فيكون أول من يرفع رأسه جبريل، فيكلمه الله من وحيه بما أراد، ثم يمر جبريل على الملائكة، كلما مر بسماء سأله ملائكتها: ماذا قال ربنا يا جبريل؟ فيقول جبريل: قال الحق وهو العلي الكبير فيقولون كلهم مثل ما قال جبريل. فينتهي جبريل بالوحي إلى حيث أمره الله عز وجل.

"When Allah wishes to reveal something to man, He speaks out the words to be revealed. At this, the heavens shake strongly in fear of Him. When the Words of Allah fall upon the inhabitants of heaven, they are taken by shock and fall prostrate. The first of them to raise his head is the angel Jibrael whom Allah speaks out of the revelation what He wishes. Then Jibrael passes by the other angels in different heavens, and is asked at each station, 'What did our Lord say, O Jibrael?' He answers: 'He said the Truth; He is the Most High, the Most Great' and all repeat the same after him. Then Jibrael moves on to the destination with the revelation, to where commanded by Allah the Most High."[7]

An-Nawwas Ibn Sim'an (The narrator)

The full name of the narrator is An-Nawwas Ibn Sim'an Ibn Khalid Al-Kulabi (ﷺ). He was a venerable Companion; may Allah be pleased with him.

Keywords and Phrase

- **Revelation:** The Words of Allah (ﷻ), which He reveals to one of His Prophets.

- **Fear of Him:** The heavens fear Allah (ﷻ) as He endowed them with sensation and awareness of his Majesty.

General Meaning of the Hadeeth

Expounding on the Grandeur of His God, Almighty and Ever-Majestic be He, the Prophet (ﷺ) states that whenever Allah (ﷻ) pronounces a revelation, the heavens strongly quake out of their fear of Him since they fully recognize His grandeur. Upon hearing the Words of Allah (ﷻ), the angels become unconscious and prostrate themselves in

[7] Ibn Khuzaymah in his book entitled At-Tawheed (Monotheism) (206), and Ibn Abu Asim in his book As-Sunnah (Prophetic Tradition) (515), and Al-Ajurri in his book Ash-Sharee'ah (Islamic Law)

glorification to Allah (﷿) and out of fear of Him. The first of them to raise his head is Gabriel (﵇) as he is the Messenger of Allah (﷿) to His prophets, Thereupon, Allah (﷿) tells Gabriel (﵇) what He wills, and when Gabriel (﵇) passes by the angels in the heavens, they ask him about what Allah (﷿) says. He thus replies, "He says the truth. And He is the Most High, the Grand". His reply is by turn repeated by the angels. Thereafter, Gabriel (﵇) proceeds to convey the revelation to whomever is assigned by Allah (﷿).

Relevance of the Hadeeth to the Chapter

In addition to the aforementioned Qur'anic Verse and Prophetic traditions, this Hadeeth demonstrates hoe the angels and the heavens fear Allah (﷿). It is thus an argument against those who worship false deities besides Allah (﷿).

Lessons Drawn from the Hadeeth

- The Hadeeth provides a confutation of polytheists' fallacies and others who worshipped false deities besides Allah (﷿).

- Almighty Allah is the Most Great and He is the only One worthy of worship.

- Allah (﷿) speaks whenever He wills, to whomever He wills, in any way He wills.

- The Hadeeth proves that Allah is the Most High.

- Knowing the virtue of Gabriel (﵇).

Important issues of the Chapter

1. Explanation of the Verse 34:23.

2. In this verse is a proof for the invalidation of Shirk. Especially regarding what is attached to those righteous people (i.e. of the supplications of the ignorant toward them). It is said that this verse cuts the roots of the tree of Shirk in the heart.

3. Explanation of Allah's Words:

   "They say: ' The truth, and He is the Most High, the Most Great'."

4. The reason for their question about that (verse).

5. That Jibrael (Gabriel) (عليه السلام) answered their question after that by his words "He said such and such".

6. The description of the fact that Jibrael (Gabriel) (عليه السلام) was the first to raise his head (to attend to the revelation of Allah).

7. Jibrael (Gabriel) (عليه السلام) answers to all angels of the heavens for they all question him.

8. Unconsciousness occurs to all the dwellers of the heavens.

9. Trembling of the heavens due: to the Words of Allah (سبحانه وتعالى).

10. That Jibrael (Gabriel) (عليه السلام) is the one who conveys the revelation to wherever Allah (سبحانه وتعالى) commands.

11. Eavesdropping of heavenly discussion by devils.

12. State of standing of Jinns atop of one another.

13. Falling down of shooting stars.

14. The shooting star sometimes hits the devil before he conveys the stolen message and sometimes he reaches the ear of his human friend before he is struck.

15. Sometimes the soothsayer may relay the truth.

16. The soothsayer mixes the truth with a hundred lies,

17. His lies are not believed except for the word (of truth) which was heard from heaven.

18. The acceptance of falsehood by the human nature. How they hang onto one truth and not consider the 100 lies.

19. How they pass the word to one another, memorize it and use it as evidence (for other lies).

20. Affirmation of the Divine Attributes of Allah (ﷻ), in opposition to denials of the Ash'ariyah[8] and Mu'attilah.

21. That the trembling and shaking of the heavens is due to the fear of Allah the Almighty.

22. Angels fall down in prostration for Allah (ﷻ).

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[8] One of their beliefs is to nullify Allah's Attribute of having speech. Ahlus-Sunnah is firm upon the principle of affirming these names and attributes that are mentioned by Allah (ﷻ) and His Prophet (ﷺ) .However, without negating their evident meaning, saying exactly how, or making any similitude with the creation.

Chapter Seventeen

The Intercession

Allah the Almighty said:

وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ ۙ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِىٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

"And warn therewith those who fear that they will be gathered before their Lord, when there will neither be a protector nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him."

(Soorah Al-An'am 6:51)

Relevance of the Chapter to the Book of Tawheed

Invoking angels, prophets or righteous people is an act of shirk; however, the polytheists deem it an act of worship. Though the polytheists believe that those invoked besides Allah (﷾) are among His creatures, yet, they pretext that their high rank in the Sight of Allah (﷾) is the reason behind seeking their intercession with Him. The present chapter maintains a counter argument against those who invoke Allah's angel, prophets or righteous people deeming that they may be taken as intercedes on their behalf.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, commands His Prophet (ﷺ) to use the Noble Qur'aan to warn those who fear Allah (﷾) and keep in mind the day when they will stand before their God, lacking the support of any relative or intercessors. They may, therefore, be alert and do good deeds in this life in the hope that Allah (﷾) will save them from the punishment of the Day of Resurrection.

Relevance of the Qur'anic Verse to the Chapter

The verse refutes the fallacies of the polytheists who seek intercession from Allah's prophets and righteous men.

Lessons Drawn from the Qur'anic Verse

- The Qur'anic verse refutes the fallacies of the polytheists who dedicate devotional acts to the prophets and the righteous in pursuance of their intercession.

- It is commendable to remind people of the Day of Judgment.

- True believers act in response to exhortations and reminders.

Allah the Almighty said:

قُلْ لِّلَّهِ ٱلشَّفَـٰعَةُ جَمِيعًا ۖ

"Say: To Allah belongs all intercession."

(Soorah Az-Zumar 39:44)

Allah the Almighty said:

مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ

"Who is he that can intercede with Him except with His Permission..."

(Soorah Al-Baqarah 2:255)

Keywords and Phrases

- **To Allah belongs all intercession:** Intercession exclusively belongs to Allah (ﷻ) Alone and none of those whom you invoke can intercede without His leave.

General Meaning of the Two Qur'anic Verses

The Prophet (ﷺ) is commanded to inform those attached to false deities for the sake of their intercession that intercession exclusively belongs to Allah (ﷻ) Alone and none can intercede without His leave. Moreover, none can utter any word on the Day of Resurrection except by Allah's permission.

Relevance of the Two Qur'anic Verses to the Chapter

The two verses refutes the fallacies of the polytheists who take intercessors from the angels, the prophets or the idols of righteous persons, and believe that such pious men have the power to intercede without the permission of Allah, Exalted be He.

Lessons Drawn from the Two Qur'anic Verses

- The two Qur'anic verses refute the fallacies of the polytheists who invoke created beings to intercede on their behalf in front of Allah (ﷻ).

- Intercession exclusively belongs to Allah (ﷻ). Therefore, it must be sought from Him.

- Allah is the Most Great and the Most Superior, He is above everything in creation.

- The second Qur'anic verse proves that intercession can only be granted to whom Allah (ﷻ) pleases.

He (﷾) said:

﴿ وَكَم مِّن مَّلَكٍ فِي ٱلسَّمَٰوَٰتِ لَا تُغۡنِي شَفَٰعَتُهُمۡ شَيۡـًٔا إِلَّا مِنۢ بَعۡدِ أَن يَأۡذَنَ ٱللَّهُ لِمَن يَشَآءُ

وَيَرۡضَىٰٓ ٢٦ ﴾

"And there are many angels in the heavens whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases."

(Soorah An-Najm 53:26)

General Meaning of the Qur'anic Verse

Despite the elevated rank of the angels in the sight of Allah (﷾), their intercessions can never be of any avail except on behalf of those whom Allah (﷾) pleases. Their intercession will only be accepted on behalf of those admitted by Allah (﷾) and whose deeds are free of any act of minor or major polytheism. Such is the case of other intercessors such as the prophets and righteous persons.

Relevance of the Qur'anic Verse to the Chapter

The aforementioned Qur'anic verse is a counter-argument against the polytheists who seek intercession from the angels and other creatures.

Lessons Drawn from the Qur'anic Verse

- The Qur'anic verse represents a counter argument against those who attach themselves to Allah's created being for the sake of their intercession.
- Intercession exclusively belongs to Allah (﷾) Alone. Therefore, nobody may be invoked besides Him.
- Intercession can only be accepted if the following two conditions are fulfilled:
    1. Allah's permission is granted to the intercessor.
    2. Allah (﷾) should be pleased with those seeking intercession. They must be of sincere intention and pure belief.

He (سبحانه وتعالى) said:

قُلِ ٱدۡعُواْ ٱلَّذِينَ زَعَمۡتُم مِّن دُونِ ٱللَّهِۖ لَا يَمۡلِكُونَ مِثۡقَالَ ذَرَّةٖ فِي ٱلسَّمَٰوَٰتِ وَلَا
فِي ٱلۡأَرۡضِ وَمَا لَهُمۡ فِيهِمَا مِن شِرۡكٖ وَمَا لَهُۥ مِنۡهُم مِّن ظَهِيرٖ ٢٢ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ
إِلَّا لِمَنۡ أَذِنَ لَهُۥۚ

"Say: Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits..."

(Soorah Saba 34:22, 23)

Keywords and Phrases

- **An atom's weight (of ability):** It means that those invoked besides Allah (سبحانه وتعالى) are powerless to bring benefit or repel harm even if such harm or benefit is as light as the atom's weight.

- **Nor there is for Him any supporter from among them:** Allah (سبحانه وتعالى) is not in need of anyone among the inhabitants of the heavens or the earth to help Him manage the affairs of the universe.

- **Intercession with Him profits not, except for him whom He permits:** This is an argument against the polytheists who claim that their deities can intercede on their behalf.

General Meaning of the Qur'anic Verse

In order to prove the disability of the polytheists' false deities, the Prophet (ﷺ) is commanded to challenge the polytheists by asking them to invoke their false deities which they claim to bring them benefit and guard them against harm. These false deities are, undoubtedly, incompetent to respond to any invocation as they do not possess an atom's weight of the universe. They, moreover, are not partners with Allah (سبحانه وتعالى) nor do they assist Him in managing the affairs of the heavens and the earth nor even have the ability to intercede on behalf of any of His bondmen, except with His permission, and He does not give permission for intercession to a polytheist. Therefore, the fallacy of worshipping those deities should fall into pieces.

Relevance of the Two Qur'anic Verses to the Chapter

The two Qur'anic verses refute the fallacies of the polytheists who ardently seek the intercession of Allah's friends and invoke them for deriving a benefit or averting harm.

Lessons Drawn from the Qur'anic Verses

- The two Qur'anic verses refute the fallacies of the polytheists who invoke false deities besides Allah (ﷻ), and claim that such deities can bring them benefit and guard them against harm.

- It is permissible to encounter the polytheists in debates for refuting their false arguments.

- The two Qur'anic verses absolutely confute the reasons for which a man may adore a false deity. A man worships a deity to acquire a benefit. Anyone besought for fulfilling a need should meet one of the following prerequisites:

    - He must be exclusively possessed of all means which his devotees yearn for.

    - He must be a partner to Allah (ﷻ).

    - He must be an assistant to Allah (ﷻ).

    - He must be approved of by Allah (ﷻ) as an intercessor.

    - It is only Allah (ﷻ) who fulfills the aforementioned prerequisites. He is, therefore, the only God worthy of worship.

- Intercession is proven provided that it is conferred upon whom Allah (ﷻ) pleases.

- There is no intercession on behalf of the polytheists.

Abul-Abbas (ﷺ) said:

نفى الله عما سواه كل ما يتعلق به المشركون، فنفى أن يكون لغيره ملك أو قسط منه، أو يكون عوناً لله، ولم يبق إلا الشفاعة، فبين أنها لا تنفع إلا لمن أذن له الرب، كما قال تعالى: ﴿ولا يشفعون إلا لمن ارتضى﴾

Allah (ﷻ) has equally negated all that the Mushrikin have attached (to their false gods). For He has negated that anyone has any dominion or any share of it besides Him, or that there is any assistant to Allah (ﷻ), And that there is nothing to remain except intercession. It is clear that there will be no benefit to anyone except for who has been granted permission by the Lord as He stated:

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ

"They will not be able to intercede except for him with whom He is pleased"[1]

فهذه الشفاعة التي يظنها المشركون، هي منتفية يوم القيامة كما نفاها القرآن.

And for this reason the intercession that the Mushrikin believe in is rejected on the Day of Resurrection, as it is rejected by the Qur'aan.

وأخبر النبي صلى الله عليه وسلم:

And as the Prophet (ﷺ) informed us:

أنه يأتي فيسجد لربه ويحمده، لا يبدأ بالشفاعة أولاً، ثم يقال له: ارفع رأسك، وقل يسمع، وسل تُعط، واشفع تُشفع.

He will come and prostrate to his Lord and praise Him, and he will not begin with intercession at first. It will be said afterwards: "Raise your head, speak and it will be heard, ask and you will be given, intercede and intercession will be granted." [2]

وقال له أبو هريرة:

Abu Hurayrah (ﷺ) asked the Prophet (ﷺ):

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[1] *Soorah* Al-Anbiyaa' 21:28
[2] Al-Bukhaaree (3340) and Muslim (194)

من أسعد الناس بشفاعتك يا رسول الله؟ قال: (من قال لا إله إلا الله خالصاً من قلبه)

"Who will be the happiest of people with your intercession?" He (the Prophet, (ﷺ)): said, "Whoever said La ilaha illa Allah sincerely with pure intention from his heart." [3]

فتلك الشفاعة لأهل الإخلاص بإذن الله، ولا تكون لمن أشرك بالله.

So this intercession is for those people with pure intent, if Allah (ﷻ) so wills, and it will not be for those who commit Shirk.

وحقيقته: أن الله سبحانه هو الذي يتفضل على أهل الإخلاص فيغفر لهم بواسطة دعاء من أذن له أن يشفع، ليكرمه وينال المقام المحمود.

The essence of the matter is that it is Allah (ﷻ), Who is above all imperfections, Who favours the people sincere in their worship and forgives them through the medium of the invocation of whoever He has given permission to intercede as an honour to him and to confer upon him the Highest Place (Al-Maqam-al-Mahmud).

فالشفاعة التي نفاها القرآن ما كان فيها شرك، ولهذا أثبت الشفاعة بإذنه في مواضع، وقد بيَّن النبي صلى الله عليه وسلم أنها لا تكون إلا لأهل التوحيد والإخلاص.

The intercession which is rejected and denied in the Qur'aan is that which involves Shirk, and this is why intercession is confirmed and affirmed by the permission of Allah (ﷻ) in many places. The Prophet (ﷺ) made it clear that this intercession will not be for other than the people of Tawheed (Islamic Monotheism) and Ikhlas (sincerity in the religion of Islam).

Abu Al-Abbas

Abul-Abbas Shaykhul-Islam Ahmad Ibn Abdul-Halim Ibn Abdus-Salam Ibn Taymiyah (رحمه الله), the renowned imam who wrote many useful books. He died in 728 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **The intercession which the polytheists hope to gain:** The intercession for which the polytheists beseech their false deities.

[3] Al-Bukhaaree (99)

- **Al-Maqam Al-Mahmud (the Position of the Praiseworthiness):** The supreme position gained by the Prophet (ﷺ) due to his intercession on behalf of erring believers.

Ibn Taymiyah (رحمه الله) provided a brief explanation of the Quranic verses of this chapter. The following points can be drawn from his explanation:

1. The Qur'anic verses maintain the major outlines of the intersession accepted and that rejected by Allah (سبحانه وتعالى).

2. The Qur'anic verse mentioned what the Prophet (ﷺ) is supposed to do on the Day of Judgement to acquire Al-Maqam Al-Mahmud.

3. The happiest and most fortunate people are the believers who deserve the intercession of the Prophet (ﷺ).

There are, however, six forms of intercession which the Prophet (ﷺ) will offer on the Day of Judgment:

1. The major intercession, which belongs to the Prophet (ﷺ) on behalf of the believers who stand on the Day of Resurrection. The Prophet (ﷺ) will intercede on their behalf so that Allah (سبحانه وتعالى) will relieve them of the suffering of such a situation.

2. His intercession on behalf of those destined to enter Paradise by seeking Allah's permission to let them enter therein.

3. His intercession on behalf of sinners, who deserve to enter the Hellfire. Though his intercession, the will be saved from entering it.

4. His intercession on behalf of some sinners, who have already entered Hellfire, to be rescued from it.

5. His intercession on behalf of some of the Paradise dwellers to be granted higher grades in Paradise.

6. His intercession on behalf of his paternal uncle, Abu Talib to alleviate his torment in the Hellfire.

Important issues of the Chapter

1. Explanation of the verses mentioned.

2. Description of rejected intercession.

3. Description of affirmed intercession.

4. The "Greatest Intercession" being the "Highest Place" of the Prophet (ﷺ).

5. A description of what the Prophet (ﷺ) will do (on the Day of Judgement) and that he will not begin by making intercession, rather he will prostrate and when he is given permission he will intercede.

6. Who would be the happiest of people with the intercession of the Prophet (ﷺ).

7. Intercession will not at all be for whoever committed Shirk.

8. Clarification of the real state of intercession.

Chapter Eighteen

Allah guides whom He wills

Allah the Almighty stated:

إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾

"Verily, you (O Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided."

(Soorah Al-Qasas 28:56)

Relevance of the Chapter to the Book of Tawheed

This chapter is regarded as a refutation of the fallacies of tomb worshippers who believe that the prophets and the righteous can bring benefit and cause harm. The Prophet (ﷺ) had strived to guide Abu Talib his paternal uncle to accept Islam but his attempts came to naught. After his uncle had died, the Prophet (ﷺ) invoked Allah (ﷻ) to forgive him till revelation was sent down forbidding him to do so. Besides, Allah, Glorified be He, enunciates in the Noble Qur'aan, that the Prophet (ﷺ) is not able to guide whom he likes, and this fact implies his inability to cause either benefit or harm. Therefore, invoking the Prophet (ﷺ) or anyone else is null and void.

Keywords and Phrases

- **You do not guide:** The Prophet (ﷺ) did not have the power to convert people to Islam, though he was granted the faculty of convincing people and expounding for them the principles of Islam. The Qur'aan provides:

وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

"And indeed, (O Muhammad), you guide to a straight path".

(Soorah Ash-Shura 42: 52)

- **But Allah guides whom He wills:** Allah (ﷻ) guides whom He wills to embrace Islam.

- **And He knows best those who are the guided:** Allah (ﷻ) knows best who deserves to be guided and who deserves to be let astray.

General Meaning of the Quranic Verse

Allah, Exalted be He, informs his Prophet (ﷺ) of his inability to convert whom he likes to Islam. Allah (ﷻ) Alone can inspire people to accept Islam. He, surely, knows best who deserves to be a Muslim and who does not.

Relevance of the Quranic Verse to the Chapter

The Quranic verse provides a clear-cut proof that the Prophet (ﷺ) has no power to cause harm, bring benefit or bestow favours. All man's affairs exclusively belong to Allah (ﷻ). The Quranic verse maintains an argument against those who ask the Prophet (ﷺ) to remove their afflictions and fulfill their needs.

Lessons Drawn from the Quranic Verse

- The Quranic verse provides an argument against those who claim that the righteous dead can bring a benefit, inflict harm or influence people's affairs.

- The power of converting people to Islam exclusively belongs to Allah (ﷻ) Alone.

- Allah (ﷻ) is the Omniscient.

- Allah (ﷻ) is the All Wise.

- The invalidity of being attached to any false deity or object besides Allah (ﷻ).

Ibn Al-Musayyab (ﷺ) has reported from his father:

لما حضرت أبا طالب الوفاة جاءه رسول الله صلى الله عليه وسلم وعنده عبد الله بن أبي أمية وأبو جهل، فقال له: (يا عم، قل: لا إله إلا الله، كلمة أحاج لك بها عند الله) فقالا له: أترغب عن ملة عبد المطلب؟ فأعاد عليه النبي صلى الله عليه وسلم، فأعادا فكان آخر ما قال: هو على ملة عبد المطلب وأبى أن يقول: لا إله إلا الله. فقال النبي صلى الله عليه وسلم: (لأستغفرن لك ما لم أنه عنك) فأنزل الله عز وجل(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ)وأنزل الله في أبي طالب: (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاء)

When death approached Abu Talib, Allah's Messenger (ﷺ) came to him and found `Abdullah bin Abi Umayyah and Abu Jahl in his company. The Prophet (ﷺ) said, "O uncle, say: 'There is no true god except Allah', a word which will enable me to plead for you with Him." The two of them said, "Would you forsake the religion of (your father) 'Abdul Muttalib?" The Prophet (ﷺ) repeated (the request) and the two of them also repeated (their question). The final word of Abu Talib was about being on the religion of' Abdul-Muttalib and he refused to say: La ilaha illa-Allah. The Prophet (ﷺ) said, "But I shall continue to pray for your forgiveness as long as I am not prohibited to do so." It was then that Allah the Almighty revealed the verse:

مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓاْ أُوْلِي قُرْبَىٰ

"It is not (proper) for the Prophet and those who believe, to ask Allah's forgiveness for the Mushrikin even though they be of kin."[4]

Allah (ﷻ) also revealed concerning Abu Talib:

إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾

"Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided ones."

(Soorah Al-Qasas 28:56) [5]

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[4] *Soorah* At-Tawbah 9:113

[5] Al-Bukhaaree (1360) Muslim (24) and Ahmad in his compilation Al-Musand (5/168, 433)

Sa'id Ibnul-Musayyab

Sa'id Ibnul-Musayyab was one of the grand scholars and jurists of the successors (ﷺ). He died a few years after the age of ninety. His father, Al-Musayyab (ﷺ), was a Companion who died during the Caliphate of Uthman (ﷺ).

Keywords and Phrases

- **The religion of Abdul-Muttalib:** It is idolatry. Abu Jahl and Abdullah Ibn Abu Umayyah reminded him of the religion of his forefathers who were polytheists. The Qur'aan, however, mentions their false argument in the verse that reads:

بَلْ قَالُوٓاْ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ

"Indeed, we found our father upon a religion..."[6]

General Meaning of the Hadeeth

Abu Talib used to protect the Prophet (ﷺ) from being exposed to any harm of his people. Due to his uncle's matchless protection, the Prophet (ﷺ) was so keen to guide him to embrace Islam. When Abu Talib was on his deathbed, the Prophet (ﷺ) visited him and called him to Islam hoping that he would embrace it before death to attain bliss and happiness in the Hereafter. The Prophet (ﷺ) implored his uncle to utter the Testification of Faith, the polytheists asked him not to abandon the religion of his forefathers, for they knew that uttering this Testification would entail renunciation of all types of polytheism and dedication of all devotional acts to Allah (ﷻ). The Prophet (ﷺ) kept asking his uncle to utter that Testification, while the polytheists kept on urging him to refuse Islam, till they managed to avert him from the truth and make him die as a polytheist. Thereupon, the Prophet (ﷺ) swore to keep asking Allah's forgiveness for his uncle unless he should be forbidden to do so. Then, Allah (ﷻ) revealed the prohibition of asking forgiveness for the polytheists, and illustrated that the power of guiding to Islam belongs only to Allah (ﷻ) Who grants it whomever He wills out of his cognizance of those who deserve it.

Relevance of the Hadeeth to the Chapter

This Hadeeth maintains that the Prophet (ﷺ) is powerless to bring benefit even to the nearest of his kin, which proves the invalidity if invoking him, or anyone else, to bring benefit or guard against harm.

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[6] *Soorah* Az-Zhkhruf 43: 22

Lessons Drawn from the Hadeeth

- It is permissible to visit a sick polytheist in the hope that he may embrace Islam.

- Depraved people have a bad influence on their fellows.

- The meaning of the Testification of Faith is to abandon idolatry and worshipping righteous people, and to dedicate all devotional acts solely to Allah (سبحانه وتعالى). Such a meaning was fully comprehended by the polytheists.

- Whoever testifies that there is no deity but Allah (سبحانه وتعالى) out of awareness, certitude and firm belief, is deemed a Muslim.

- People are judged, in the Hereafter, according to their last deeds.

- A Muslim is prohibited to invoke Allah's forgiveness for the polytheists, or to be loyal to them, or to love them.

- The invalidity of relying on the Prophet (ﷺ), or anyone else, for the sake of bringing benefit or guarding against harm.

- The Hadeeth refutes the claim that Abu Talib converted to Islam immediately before his death.

- It is apparently abominable to blindly imitate the forefather and chiefs.

Important issues of the Chapter

1. Explanation of the verse:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِي مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾

"Verily, you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided ones."[7]

2. Explanation of the verse:

مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ
بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾

"It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)."[8]

3. It is a major issue in the explanation of the statement of the Prophet (ﷺ) "Say La ilaha illa-Allah." Differing with those who claim to be possessing (religious) knowledge. (They claim it sufficient to be forgiven by merely uttering Kalimah).

4. Abu Jahl and those who were with him knew full well the intent of the Prophet (ﷺ) when he said to the man (his uncle) "Say La ilaha illa-Allah." May Allah denounce the ones who were less knowledgeable than Abu Jahl regarding Islam.

5. The eagerness and intense desire of the Prophet (ﷺ) to convert his uncle to Islam.

6. The denial of those who claim that Abdul-Muttalib and his forefathers were Muslims.

7. Allah (سبحانه وتعالى) did not forgive Abu-Talib despite the Prophet's initially asking forgiveness for him. On the contrary, he (ﷺ) was forbidden to do so.

8. The harmful influence that evil companions can have on people.

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[7] *Soorah* Al-Qasas 28:56

[8] *Soorah* At-Tawbah 9:113

9. The harm of over praising ancestors and important personalities.

10. The arguments of falsifiers are the arguments of Jahiliyah (pre-Islamic period).

11. An attestation to the weight of the final deeds in one's life because had Abu Talib confessed it that there is no true God but Allah (ﷻ), he would have been benefited by it.

12. The consideration of the magnitude of this false argument in the hearts of the misguided, because in the story they did not argue except with it despite the intense effort of the Prophet (ﷺ) and his repetition (of the Kalimah). Because of their tremendous pride (in ancestry) and its distinction among them, they were content with it.

Chapter Nineteen

Excessive Dogma in the Righteous Persons is the Root Cause of Infidelity of Mankind and its deviation from True Religion

The Statement of Allah the Almighty and Most Exalted:

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ

"O People of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah anything but the truth..."

(Soorah Nisaa' 4:171)

Relevance of the Chapter to the Book of Tawheed

The present chapter represents a warning against excessive reverence and adoration of the righteous. Such excessive reverence may lead to polytheism.

Keywords and Phrases

- **Excessive Dogma in the Righteous Persons:** An excessive reverence may occur by exceeding the proper limits of praise or veneration either through deeds or sayings.

- **The righteous:** The term includes Allah's prophets, friends, etc.

- **People of the Scripture:** The Jews and the Christians.

- **Do not exceed the limits in your religion:** Do not transgress the limits set by Allah (ﷻ) for you. However, the Christians excessively revered Jesus (عليه السلام) while the Jews extremely adored 'Uzayr (عليه السلام).

General Meaning of the Quranic Verse

Allah (ﷻ) forbids the Jews and the Christians to transgress the limits He (ﷻ) has set for them. They have been commanded not to ascribe any of the unique attributes of Allah (ﷻ) to any of His creatures (i.e. not to overly revere any oh His creatures).

Relevance of the Quranic Verse to the Chapter

The Quranic verse implies a prohibition of showing excessive reverence for any of Allah's creatures such as righteous persons or Allah's prophets. Though the Quranic directive is addressed to the People of the Scriptures, the warning is so general that it includes the Muslim nation. Muslims, therefore, are prohibited to excessively praise Allah's Prophet (ﷺ) or the righteous among them.

Lessons Drawn from the Quranic Verse

- The prohibition of being excessive in revering persons or in offering good deeds.

- The Quranic verse condemns the practices of the Jews and the Christians who exceedingly praised righteous persons and practiced their religion excessively.

- Muslims are urged to take the moderate path in acting upon the commands of Allah (ﷻ). They should not be excessive or inadequate in fulfilling their obligations.

- Muslims are warned against polytheism and all avenues leading to it.

Ibn Abbas (ﷺ) commented on the verse:

وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

"And they have said: You shall not leave your gods, nor shall you leave Wadd nor Suwa`nor Yaghuth nor Ya'uq nor Nasr (names of the idols)."

(Soorah Nuh 71:23)

He (ﷺ) said:

هذه أسماء رجال صالحين من قوم نوح، فلما هلكوا أوحى الشيطان إلى قومهم أن انصبوا إلى مجالسهم التي كانوا يجلسون فيها أنصاباً وسموها بأسمائهم، ففعلوا، ولم تعبد، حتى إذا هلك أولئك ونسي العلم، عبدت

"These are the names of some righteous persons from Noah's (Nuh) people. When they passed away, Satan inspired their people to set up statues in their honour and set them in their gathering places, and to give these statues the names of those departed. They did this but did not worship them until these people passed away and knowledge of their origins were forgotten, then they were worshipped." [1]

Ibn Al-Qayyim (ﷺ) said

قال غير واحد من السلف: لما ماتوا عكفوا على قبورهم ثم صوروا تماثيلهم، ثم طال عليهم الأمد فعبدوهم.

"Most of our predecessors have stated: After the death (of the righteous persons), they confined at their graves and made statues and after much time passed they started worshipping them."

Ibnul-Qayyim

The full name of Ibnul-Qayyim is Muhammad Ibn Abu Bakr Ibn Ayyub Az-Zar'i As-Dimashqi (ﷺ). He was a disciple of Shaykhul-Islam Ahmad Ibn Taymiyah (ﷺ). He compiled many useful and famous books, and died in 751 A.H. May Allah have mercy on him.

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[1] Al-Bukhaaree (4920)

Keywords and Phrases

- **You shall not leave your gods:** It is a command addressed by the unbelievers to their mates to keep worshipping such idols.

- **Knowledge of their origins were forgotten:** It means that most people become ignorant of the religious teachings, and could not differentiate between monotheism and polytheism.

- **They started worshipping them:** The ignorant people worshipped the idols which embodied the figures of the deceased righteous men when Satan whispered to them that their forefather used to worship these idols.

General Meaning of the Tradition

Interpreting the aforementioned Quranic verse, Ibn Abbas (رضي الله عنه) maintained the origin of the idols worshipped at the time of Noah (عليه السلام). According to Ibn Abbas (رضي الله عنه), they were originally named after some deceased righteous persons of a preceding generation. Upon the death of such righteous persons, Satan whispered into the hearts of Noah's people to glorify them excessively. Thereafter, idols were made for them and finally they were worshipped besides Allah (سبحانه وتعالى).

Ibnul-Qayyim's commentary is close to that of Al-Bukhaaree, yet the former maintains that the people of Noah (عليه السلام) had devoted themselves to the graves of the righteous before sculpting idols for them. He, thus, added that worshipping their graves was a preliminary step to glorifying such righteous persons.

Relevance of the Tradition to the Chapter

The tradition affirms that excessive glorification of righteous people is a preliminary step to worshipping them.

Lessons Drawn form the Tradition

- Excessive glorification of righteous people is a preliminary step to worshipping them and thus repudiating Islam.

- Muslims are warned of making pictures or statues of human beings, as well as of hanging pictures, especially those of prominent figures.

- Muslims are warned of the satanic insinuations. Satan always embellishes falsehood.

- Muslims are warned of innovative heresies even though the intention behind offering them may apparently seem good.

- All the preliminaries leading to polytheism must be blocked.

- The tradition emphasizes the importance of seeking religious knowledge and refers to corruption resulting from ignorance.

- Lack of religious knowledge results mainly from the death of competent scholars.

- Muslims are warned against blind imitation, which may lead to repudiation of religion.

Umar bin Al-Khattab (ﷺ) is reported to have said that Allah's Messenger (ﷺ) said:

لا تطروني كما أطرت النصارى ابن مريم، إنما أنا عبد، فقولوا: عبد الله ورسوله

"Do not exaggerate in praise of me just as the Christians exaggerated in the praise of Jesus, son of Mary. I am but a slave, so call me Allah's slave and His Messenger."

***(Al-Bukhaaree and Muslim)*[2]**

Umar Ibnul-Khattab (the Narrator)

Umar Ibnul-Khattab Ibn Nufayl Al-Qurashi Al-Adawi (ﷺ), the Commander of Faithful, is the most virtuous Companion right after Abu Bakr (ﷺ). He was martyred in Dhul-Hijjah in the year 23 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **As the Christians exaggerated in the praise of Jesus, son of Mary:** The Christians exaggerated in praising Jesus (ﷺ) to the extent that they claimed his divinity.

General Meaning of the Hadeeth

The Prophet (ﷺ) forbade Muslims to exaggeratedly flatter him as the Christians did with Jesus (ﷺ) by claiming his divinity. Since he (ﷺ) is just a servant and Messenger of Allah (ﷻ), the Prophet (ﷺ) commands people to call him by these two attributes, and never raise him higher than his due rank, which Allah (ﷻ) bestowed upon him.

Relevance of the Hadeeth to the Chapter

The Prophet (ﷺ) forbade Muslims to praise him exaggeratedly by ascribing any of the divine attributes to him. Excessive praise of humans is thus prohibited since it leads to polytheism. Such was the case of the Christians who exaggerated the praise of Jesus (ﷺ) to the extent they regarded him as a god.

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[2] Al-Bukhaaree (3445). Unlike what the compiler (Muhammad Ibn Abdul-Wahhab) stated, this Hadeeth is not related by Muslim. It is rather related by Ahmad (1/23, 24, 47 and 55)

Lessons Drawn from the Hadeeth

- According to the Hadeeth, it is prohibited to exceed the proper bounds in praising the Prophet (ﷺ) by not regarding him a slave of Allah (سبحانه وتعالى). Doing that is an act of polytheism and is thus prohibited.

- The Prophet Muhammad (ﷺ) was keen to warn his nation against all avenues leading to polytheism.

- Excessive praise of the righteous results in the perpetration of polytheism.

- Muslims are warned not to follow the footsteps of the unbelievers.

Allah's Messenger (ﷺ) said:

إياكم والغلو، فإنما أهلك من كان قبلكم الغلو

"Be ware of exaggeration. Your predecessors perished on account of their exaggeration."[3]

The Narrator

The above-mentioned Hadeeth is quoted by the compiler (Muhammad Ibn Abdul-Wahhab) without identifying the narrator, who is Ibn Abbas (رضي الله عنه).

General Meaning of the Hadeeth

The Prophet (ﷺ) warns his people against excessiveness in religion. This warning is so general that it includes all forms of excessiveness in beliefs and deeds. Therefore, excessive praise of the righteous may lead to worshipping them and is thus prohibited. To maintain the reason behind such a prohibition, the Prophet (ﷺ) provides that excessiveness was behind the destruction of previous nations. Therefore, Muslims are incumbent to avoid imitating previous nations in this regard.

Relevance of the Hadeeth to the Chapter

This Hadeeth absolutely prohibits excessiveness, and affirms that it is a cause of total loss both in this life and the Hereafter. Thereupon, excessive praise of the righteous is to be prohibited with greater reason, for it results in falling into polytheism.

Lessons Drawn from the Hadeeth

- The Hadeeth stresses the prohibition of excessiveness and warns against its bad consequences.

- A Muslim should carefully think about the previous nations in order to avoid all the erroneous thoughts they retained.

- The Prophet (ﷺ) was keen to safeguard his nation against all acts of polytheism and the avenues leading to it.

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[3] Ahmad in Al-Musnad (1/215, 347), Ibn Majah (3029), Ibn Khuzaymah (2867) and Al-Hakim (1/466) and graded it Saheeh Hadeeth, and Adh-Dhahabi agreed to his grading.

- Muslims are commanded to take the moderate path in fulfilling their obligations. They are warned against all forms of excessiveness and inadequacy.

- Excessive praise of the righteous results in falling into polytheism.

- The Prophet (ﷺ) expressed his fear of polytheism and warned Muslim against it.

Abdullah bin Mas'ud (ﷺ) reported that Allah's Messenger (ﷺ) said:

(هلك المتنطعون) قالها ثلاثاً.

"Destroyed are those who are extreme (in religion)." He (ﷺ) said it three times.[4]

Keywords and Phrases

- **He (ﷺ) said it three times:** The Prophet (ﷺ) repeated the statement thrice so as to make sure that it had been thoroughly grasped by his audience.

General Meaning of the Hadeeth

The Prophet (ﷺ) warns Muslims that extremism and exaggeration leads to destruction in this life and in the hereafter. The Prophet's warning implies a prohibition.

Relevance of the Hadeeth to the Chapter

This Hadeeth affirms that extremism is a form of the prohibited excessiveness. It includes excessive gratification of righteous persons, which may entail polytheism.

Lessons Drawn from the Hadeeth

- The believers are urged to keep away from extremism especially in offering devotional acts or when praising righteous persons.
- Muslims are urged to take the moderate path in al their affairs.
- The Prophet Muhammad (ﷺ) was keen to safeguard his nation against evil. He (ﷺ) endeavored to fully and clearly convey his message.

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[4] Muslim (2670), Abu Dawud (4608) and Ahmad (1/386)

Important issues of the Chapter

1. Whoever understood this chapter and the following two, will recognize clearly the "strangeness" of Islam and see Allah's wondrous power and wisdom to change hearts.

2. The first Shirk on the earth happened due to the confusion regarding righteous persons (that they have attributed godly characteristics).

3. The first thing to cause changes in the religion of the Prophets and the reason for that, despite the knowledge that they were sent by Allah (﷾).

4. The acceptance of heresy though it is against legal laws and inborn nature.

5. The reason for all of that is the mixing of truth with falsehood: firstly, the exaggeration in the love of the righteous; and secondly, the action of people with religious knowledge intending to do good (performed with well intentions); but the later generations thought that they intended something else.

6. Explanation of the verse in Soorah Nuh (71:23).

7. Human nature towards the truth weakens in the heart while falsehood increases. (Except upon whom Allah (﷾) has bestowed His mercy).

8. It confirms the sayings of righteous predecessors that heresy (Bid'ah) is the main cause leading to Kufr (disbelief) [and that it (Bid'ah) is more loved by Iblis than sinfulness because one may repent from sins but will not repent from Bid 'ah].

9. Satan (the devil) knows what the result of heresy is (and how much will it misguide), even if one commits it with good intention.

10. Knowledge of the general rule that excess and exaggeration (in the righteous ones) is prohibited, and knowledge of what it leads to.

11. The harm of seclusion at the grave even with intention of performing a righteous deed.

12. The prohibition against statues and the wisdom in destroying them.

13. Greatness of the matter within this story and how badly it is needed (i.e. the lesson within) in the face of the heedlessness and neglect of it.

14. It is absolutely amazing! And more amazing is that despite their (people of Bid'ah) reading this story in the books of Tafsir and Hadeeth, along with their understanding of its meaning, and knowing about the obstruction that Allah (﷾) has put between them and their hearts, they believed that the deed of the people of

Nuh (ﷺ) (i.e. over praising the dead and memorializing their graves with statues) is the best type of worship. They believed in what Allah (ﷻ) and His Messenger (ﷺ) have forbidden which is the disbelief (Kufr) that permits the taking of life and wealth...!

15. The declaration that they only wished the righteous ones to intercede for them.

16. Their assumption that those scholars who first shaped the statues had intended so.

17. The tremendous statement of Prophet Muhammad (ﷺ) “Do not exaggerate in praise of me just as the Christians had exaggerated in the praise of Jesus (ﷺ), son of Mary". May the peace and blessing of Allah be upon him who has conveyed the clear message!

18. The admonition by the Prophet (ﷺ) to us of destruction of those going to extreme in religion.

19. The clear statement that they (the statues) were not worshipped until true knowledge was forgotten. This explains the value of the presence of knowledge and the harm of losing it.

20. The reason for the loss of knowledge is the death of scholars.

Chapter Twenty

The condemnation of the One who worships Allah at the Grave of a Righteous Man and how then does this amount to Worship of the Man

'Aishah (ﷺ) reported:

أن أم سلمة ذكرت لرسول الله صلى الله عليه وسلم كنيسة رأتها في أرض الحبشة وما فيها من الصور. فقال: (أولئك إذا مات فيهم الرجل الصالح أو العبد الصالح بنوا على قبره مسجداً، وصوروا فيه تلك الصور أولئك شرار الخلق عند الله)

"Umm Salamah (ﷺ) mentioned to Allah's Messenger (ﷺ) that in Abyssinia she saw a church full of pictures and statues. He (ﷺ) said: "When a righteous man or pious worshipper among them dies they build a place of worship over his grave and set up all kinds of pictures and statues. They are the worst of all creatures before Allah."[5]

Commenting on this Hadeeth, Shaykhul-Islam Ibn Taymiyah (ﷺ) said:

فهؤلاء جمعوا بين الفتنتين، فتنة القبور، وفتنة التماثيل.

"They combine the two evils; worshipping at the graves and-making graven images and statues."

Relevance of the Chapter to the Book

This chapter illustrates that dedicating any devotional act at the memorials of righteous men leads to polytheism.

Umm Salamah

The full name of Umm Salamah, the Mother of the Believers, is Hind Bint Abu Umayyah Al-Makhzumiyyah Al-Qurashi (ﷺ). She was one of the wives of the Prophet (ﷺ), and died in 62 A.H.; may Allah be pleased with her.

[5] Al-Bukhaaree (427) Muslim (528) and Ahmad (6/51)

The Occasion of the Hadeeth

This Hadeeth took place shortly before the Prophet's death.

General Meaning of the Hadeeth

During the last illness of the Prophet (ﷺ), Umm Salamah (رضي الله عنها) gave him an account of the human pictures she saw in the church. Thereupon, the Prophet (ﷺ) demonstrated that excessive praise of righteous persons was the reason of building places of worship at their tombs, and making pictures of these righteous men to decorate such places. Then, the Prophet (ﷺ) referred to these peoples as the worst of creatures, for they committed two actions leading to polytheism, namely, building places of worship at tombs and glorifying idols.

Relevance of the Hadeeth to the Chapter

This Hadeeth is a crystal clear proof of the prohibition of worshipping Allah (سبحانه وتعالى) or building places of worship at the tombs of the righteous, since such practices are those of the Christians. Therefore, whoever commits these sins is considered of the worst creatures.

Lessons Drawn form the Hadeeth

- It is prohibited to offer devotional acts at the tombs of the righteous, as it is a Christians practice that ultimately leads to polytheism.

- It is permissible to unveil the unbelievers' practices so that Muslims can be alert to them.

- Muslims are warned not to draw pictures or erect idols as such practices lead to polytheism.

- Whoever builds a place for worship at the tomb of a righteous man, is deemed one of the worst creatures, even if his intention may apparently seem good.

`Aishah (﵅) narrated:

لما نُزل برسول الله صلى الله عليه وسلم طفق يطرح خميصة له على وجهه، فإذا اغتم بها كشفها، فقال ــ وهو كذلك ــ : ((لعنة الله على اليهود والنصارى، اتخذوا قبور أنبيائهم مساجد)) يحذر ما صنعوا، ولولا ذلك أبرز قبره، غير أنه خشي أن يتخذ مسجداً،

When the death approached Allah's Messenger (ﷺ) he began to draw a piece of cloth (bed sheet) over his face, (sometimes covering and sometimes removing because of distress), he (ﷺ) said in this state: "Allah's curse be upon the Jews and the Christians for taking the graves of their Prophets as places of worship." Thus he (ﷺ) warned the people about their actions. Had there not been any fear of making the Prophet's grave a place of worship, his (ﷺ) grave would have been as open as the graves of his Companions (﵃).

(Al-Bukhaaree and Muslim)[6]

Keywords and Phrases

- **Had there not been any fear:** Either the Prophet (ﷺ) or his Companions feared to make his grave outside his home.

General Meaning of the Hadeeth

The Prophet (ﷺ) was so keen to maintain the purity of belief that he forbade his nation, while being on the verge of death and experiencing its agonies, to take his tomb a place of worship as the Jews and the Christians did. We invoke Allah (ﷻ) to confer His blessings and peace upon Prophet Muhammad (ﷺ), for he conveyed his message in a thorough and crystal clear way.

Relevance of the Hadeeth to the Chapter

This Hadeeth affirms the prohibition of offering devotional acts at the graves of prophets or taking such graves as place of worship, for such acts ultimately leads to polytheism.

Lessons Drawn from the Hadeeth

- Taking the graves of the prophets and the righteous as places of worship is prohibited since it ultimately leads to polytheism.

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[6] Al-Bukhaaree (435) and Muslim (531)

- Prophet Muhammad (ﷺ) was so keen to maintain the purity of belief that he (ﷺ) expressed his fear of hallowing his grave.

- It is permissible to curse the Jews and the Christians and whoever follows them in taking the graves of the righteous as places of worship.

- The Prophet (ﷺ) was buried at his home to guard people against falling into the abyss of polytheism by glorifying his grave.

- Like all other creatures, the Prophet (ﷺ) is predestined to die and suffer the agonies of death.

Jundub bin Abdullah (ﷺ) narrated:

سمعت النبي صلى الله عليه وسلم قبل أن يموت بخمس وهو يقول: (إني أبرأ إلى الله أن يكون لي منكم خليل، فإن الله قد اتخذني خليلاً، كما اتخذ إبراهيم خليلاً، ولو كنت متخذاً من أمتي خليلاً، لاتخذت أبا بكر خليلاً، ألا وإن من كان قبلكم كانوا يتخذون قبور أنبيائهم مساجد، ألا فلا تتخذوا القبور مساجد، فإني أنهاكم عن ذلك

I heard the Prophet (ﷺ) say only five days before his death: "I am free and clear towards Allah of having any of you as my Khalil (especially close friend). Verily, Allah has taken me as His Khalil just as He had taken Ibrahim (ﷺ) as a Khalil. If I would have taken anyone from my Ummah as a Khalil, I would have taken Abu Bakr (ﷺ) as a Khalil. Beware! Those who proceeded before you, used to make their Prophets' graves into places of worship. Beware! Don't take (any) graves as places of worship. I forbid you to do so."

(Related by Muslim)[7]

Jundub Ibn Abdullah (The Narrator)

The full name of the narrator is jundub Ibn Abdullah Ibn Syfyan Al-Bajli (ﷺ). He was a renowned Companion who died at the age of more than sixty; may Allah be pleased with him.

Abu Bakr As-Siddiq

The full name of Abu Bakr As -Siddiq is Abdullah Ibn Uthman Ibn Amir Ibn Amr Ibn ka'b At-Taymi (ﷺ). He was the first Caliph after the Prophet (ﷺ) and unanimously the most virtues Companion. He died in 13 A.H., at the age of 63; may Allah be pleased with him.

Keywords and Phrases

- **Five:** It may refer to five days or five years.
- **Those who proceeded before you:** The Jews and the Christians.

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[7] Muslim (532)

- **Used to make their Prophets' graves into places of worship:** Taking graves as places of worship may be achieved by praying at or toward such graves or building tabernacles or domes therein.

General Meaning of the Hadeeth

Immediately before his death, the Prophet (ﷺ) informed his nation about his status in the sight of Allah (ﷻ). He (ﷺ) asserted that he reached the highest degree of love and intimacy, and so did Abraham (عليه السلام). Since the heart of the Prophet (ﷺ) was filed up with affection and glorification for Allah (ﷻ) due to his awareness of Allah's Grandeur, he (ﷺ) dropped the possibility of taking an intimate other than Allah (ﷻ). Moreover, the Prophet (ﷺ) said that if he had taken an intimate friend, it would have been Abu Bakr (رضي الله عنه). Such a supposition indicated the virtue of Abu Bakr (رضي الله عنه) and served as a Prophetic directive to appointing Abu Bakr (رضي الله عنه) in the position of the Prophet's Caliph. Then, the Prophet (ﷺ) forbade following the footsteps of the Jews and the Christians who excessively revered the graves of their prophets to the extent that they devoted acts of worship to such graves and consequently fell into polytheism.

Relevance of the Hadeeth to the Chapter

The Hadeeth prohibits Muslims from taking graves as places of worship, as did the Jews and the Christians and other people who acted upon innovative heresies.

Lessons Drawn from the Hadeeth

- It is prohibited to take graves as places of worship, perform prayers at or towards them, or build mosques or domes therein. All such acts lead to polytheism.

- All the ways leading to polytheism must be blocked.

- Allah, Exalted be He, loves in a way that is appropriate for His Majesty.

- Knowing the virtue of the two intimate savants of Allah (ﷻ), Muhammad (ﷺ) and Abraham (عليه السلام).

- Abu Bakr (رضي الله عنه) is by all means the most virtuous one in the Muslim nation.

- This Hadeeth gives an implication to appoint Abu Bakr (رضي الله عنه) as the first Caliph of the Prophet (ﷺ).

Commenting on the above-mentioned Hadeeths, Shaykhul-Islam Ahmad Ibn Taymiyah (ﷺ) said:

فقد نهى عنه في آخر حياته، ثم إنه لعن ـــ وهو في السياق ـــ من فعله، والصلاة عندها من ذلك، وإن لم يُبْنَ مسجد، وهو معنى قولها: خشي أن يتخذ مسجداً، فإن الصحابة لم يكونوا ليبنوا حول قبره مسجداً،

"Immediately before his death, the Prophet (ﷺ) forbade Muslims to take graves as places of worship, and cursed those who committed this grave sin. Similarly, performing prayer at the graves takes the same ruling even if no mosque is built, and this is the meaning of Aishah's statement which provides, "But it was feared that it may be taken as a place of worship", for the Companions were never to build a mosque at the grave of the Prophet (ﷺ).

وكل موضع قصدت الصلاة فيه فقد اتخذ مسجداً، بل كل موضع يصلى فيه يسمى مسجداً، كما قال صلى الله عليه وسلم: (جعلت لي الأرض مسجداً وطهوراً).

Also, any place in which prayer is established is called a mosque, as stated in the Hadeeth that reads:

جعلت لي الأرض مسجداً وطهوراً

"...and the earth has been made for me (and my follower) as a place foe prayer and an object for purification."[8]

Keywords and Phrases

- **The Prophet (ﷺ) forbade Muslims to take graves as places of worship:** This prohibition is stated in the aforementioned Hadeeth narrated by Jundub Ibn Abdullah (رضي الله عنه).

- **And cursed those who committed this grace sin:** This is according to the above-mentioned Hadeeth narrated by Aishah (رضي الله عنها).

- **Even if no mosque is built there:** The mere performance of prayers at graves is prohibited even if no mosques are erected.

- **But is feared that it may be taken as a place of worship:** Though no mosque was erected at the Prophet's grave, it was feared that the grave might be taken as a

[8] Al-Bukhaaree (335) and Muslim (521)

place for offering prayers. Therefore, the Prophet (ﷺ) was buried in side his home. Such a justification was provided by Aishah (رضي الله عنها).

- **For the Companions were never to build a mosque at the grave of the prophet:** It means that the Companions recognized the Prophet's prohibition and abomination and were therefore alert not to establish a mosque at his grave. The implied meaning of the phrase is that the Companions realized that building a mosque at a grave is prohibited.

- **Any place, in which prayer is established, is called a place of worship:** Any place in which a prayer may be performed is called a mosque even if such a prayer was offered there accidentally.

- **As stated in the Hadeeth that reads, *"... and the earth has been made for me (and my followers) as a suitable place for prayer and an object for purification"*:** Making mention of this Hadeeth, Ibn Taymiyah (رحمه الله) intends to substantiate the last point he raised. According to this Hadeeth, the Prophet (ﷺ) refers to the earth as a pure place in which one is permitted to perform prayer. However, such places which are not pure or where Muslims are not allowed to perform prayer are not subject to the legal ruling included in the Hadeeth.

Ahmad has reported with a good Sanad that Ibn Mas'ud (ﷺ) narrated in a Marfu' Hadeeth (tradition traced to the Prophet (ﷺ) himself):

إن من شرار الناس من تدركهم الساعة وهم أحياء والذين يتخذون القبور مساجد

"The most evil men are those upon whom the (signs of) Hour (of Resurrection) comes while they are still alive, and those who take graves as places of worship (Masjid)".[9]

(This tradition was also reported by Abu Hatim in his Saheeh.)

Keywords and Phrases

- **Those upon whom the (signs of) Hour (of Resurrection) comes:** Those who will be alive at the emergence of the portents of the Hour, such as the emergence of the Giant Beast that will talk to people and the rise of the sun from the west.

- **And those who take graves as places of worship (Masjid):** Those who pray at or toward the graves.

General Meaning of the Hadeeth

In the sight of the Prophet (ﷺ), the worst creatures are those who will be alive when the major sings of the Day of Judgment appear, and those who establish prayer at or towards the graves and erect domes therein. Thus, the Prophet (ﷺ) warns his nation against taking his grave and the graves of the righteous people in general as places of worship, which was the practice of such evil people.

Relevance of the Hadeeth to the Chapter

The Prophet (ﷺ) warns his nation against taking graves as places for offering prayers or as sources of blessings since such an act ultimately leads to the perpetration of polytheism.

Lessons Drawn from the Hadeeth

- Muslims are warned against performing prayers at tombs, for such an act ultimately leads to polytheism.

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[9] Ahmad in his book (Al-Musnad) and Ibn Hibban in his compilation of authentic Hadeeths (340) grading it a Saheeh (authentic) Hadeeth.

- Whoever takes the grave of a righteous person as a place of worship is deemed of the worst creatures even if he intends to draw nearer to Allah (ﷻ).

- The Day of Judgment will occur when the earth is inhabited by the worst creatures only.

- Muslims are warned against any act, form or means leading to polytheism apparently seems sound.

Important issues of the Chapter

1. The intimidation of Allah's Messenger (ﷺ) over the one who builds a mosque to worship Allah (ﷻ) near the grave of a righteous person even with good intention.

2. Prohibition of statues and likenesses and the gravity of the matter.

3. A lesson in the emphasis of the Prophet (ﷺ) on this. How he first explained and clarified the issue (politely), then five days before his death saying what he said, then how he found at the time of his death what was. Previously said insufficient in the context.

4. Prophet (ﷺ) strongly prohibited the turning of his grave into a Masjid before it had come into existence.

5. It was the practice of the Jews & Christians to turn the graves of their Prophets into places of worship.

6. His curse on the Jews and Christians for this practice.

7. His intention in doing so was a warning to us regarding his grave.

8. The reason for not raising his grave.

9. The meaning of taking them (graves) as Masjid.

10. The Prophet (ﷺ) linked those who took the graves as Masjid to those upon whom the Hour will occur. He mentioned the means to Shirk before its actual occurrence along with its final consequence.

11. The mentioning of Prophet (ﷺ) in his speech a refutation of the two worst sects of innovators just five days prior to his death. Some scholars have not included these two sects in the 72[10] sects. These two sects are Rafidah[11] and Jahmiyah[12] .The occurrence of Shirk and grave worshipping was due to Rafidah sect, and they were the first to build Masjid over the graves.

12. Suffering of the Prophet (ﷺ) with pains and affliction from the agony of death.

13. Allah (ﷻ) awarded the favour of making him a Khalil (friend).

14. A clear declaration that close friendship is more valuable than love.

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[10] 72 sects mentioned as being from the Prophet's nation, but all would go to Hell because of their heresies.

[11] Rafidah - The Shi'ah called Rafidah because of their rejection (Rafd) to `Ali bin Hussain (Zain Al-'Aabideen).

[12] Jahmiyah - A sect denying all the Names and Attributes of Allah.

15. A clear declaration that As-Siddiq (Abu Bakr) (ﷺ) was the best of the Companions.

16. The indication to him (Abu Bakr (ﷺ)) as caliph (successor to the Prophet (ﷺ))

Chapter Twenty One

Exaggeration in the Graves of the Righteous Persons tends them to become Idols worshipped besides Allah

Imam Malik (ﷺ) recorded in his book Muwatta ' that the Prophet (ﷺ) said:

اللهم لا تجعل قبري وثناً يعبد، اشتد غضب الله على قوم اتخذوا قبور أنبيائهم مساجد

"O Allah! Never turn my grave into an idol to be worshipped. Allah's, wrath intensified on a people who turn their Prophet's graves into Masjid."[1]

Relevance of the Chapter to the Book of Tawheed

In this chapter, the author warns Muslims against showing excessive reverence for the graves of the righteous, for it contradicts true belief and eventually leads to polytheism, when the dead person is worshipped besides Allah (ﷻ).

Imam Malik

The full name of Imam Malik is Malik Ibn Anas Ibn Malik Ibn Abu Amir Al-Asbahi (ﷺ). He was the Imam of Medina and one of the four well known founders of the major Islamic schools of law. He died in 179 A.H.; may Allah have mercy on him.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) asked his God not to let his grave be hallowed as an idol, for he was afraid that his nation might excessively revere his grave as the Jews and the Christians did to their prophets. This happened when they fell into polytheism by turning the graves of their prophets into idols worshipped besides Allah (ﷻ). In addition, the Prophet (ﷺ) explained that this act of polytheism was the reason for which Allah's wrath and curse was incurred upon the Jews and Charities.

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[1] Malik in his Muwatta (85), and Ahmad in Al-Musnad (2/246)

Relevance of the Hadeeth to the Chapter

This Hadeeth proves that showing excessive reverence for the graves renders them idols worshipped besides Allah (ﷻ), for the Prophet (ﷺ) said:

"O Allah! Never turn my grave into an idol to be worshipped..."

The Prophet (ﷺ), further, explained the meaning of worship saying:

"... Who turn their Prophet's graves into Masjid."

Lesson Drawn for the Hadeeth

- Excessive reverence for the Prophet's grave may render it analogous to idols worshipped besides Allah (ﷻ).

- Taking graves as places of worship is a form of excessive reverence, which eventually leads to polytheism.

- Allah (ﷻ) gets wrathful in a way appropriate for his Majesty.

Concerning the verse:

أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾

"Have you then considered Al-Lat and Al-Uzza."

(Soorah An-Najm 53:19)

Ibn Jarir (At-Tabari) reported from Sufyan, from Mansur, from Mujahid:

كان يلت لهم السويق فمات فعكفوا على قبره، وكذلك

"He (Lat) used to serve the pilgrims by preparing Saweeq (fine flour of barley or wheat mixed with water and ghee) for them. After his death, the people began to stay and confine at his grave for the purpose of reward."

Abul-Jawza reported that Ibn Abbas (ﷺ) said:

كان يلت السويق للحاج

"Al-lat was a man who used to mix Saweeq for the pilgrims".

Muhammad Ibn Jarir At-Tabari

Muhammad Ibn Jarir At-Tabari (ﷺ) is an Imam, a prolific compiler of Hadeeth, and a well-known exegete of the Noble Qur'aan. He died in 310 A.H.; may Allah have mercy on him.

Mujahid Ibn Jabr

Muhahid Ibn Jabr (ﷺ) was trustworthy and a great exegete of the Noble Qur'aan. He studied under Ibn Abbas (ﷺ) and others and died in 104 A.H.; may Allah have mercy on him.

Abul-Jawza

The full name of Abul-Jawza is Aws Ibn Abdullah Ar-Rab'i (ﷺ). He was trustworthy and a will-known scholar. He died in 83 A.H.; may Allah have mercy on him.

Relevance of the Tradition to the Chapter

The tradition indicates that worshipping Al-Lat started with showing excessive reverence for his grave. Then, people sculptured an idol and adored in besides Allah (ﷻ).

Ibn Abbas (ﷺ) reported:

لعن رسول الله صلى الله عليه وسلم زائرات القبور، والمتخذين عليها المساجد والسرج

"Allah's Messenger (ﷺ) cursed the women who visit the graves. He (ﷺ) also cursed those who set up mosques and lights over graves".

***(Related by the Compilers of the Sunan)*[2]**

Keywords and Phrases

- **The Compilers of the Sunan:** 'Sunan' refers to the compilations of the Prophetic traditions, which are mainly concerned with the normative practices of the Prophet (ﷺ) and jurisprudential subjects. The four compilers of Sunan are Abu Dawud Ibnul-Ash'ath (ﷺ), Ibn Majah (ﷺ), At-Tirmidhi (ﷺ) and An-Nasa'i (ﷺ). An-Nasa'i (ﷺ) did not, however, relate this Hadeeth.

- **Lights over:** It refers to the tradition of some people who used to light lamps near graves.

General Meaning of the Hadeeth

The Prophet (ﷺ) curses those women who frequently visit graveyards without behaving properly according to Islamic morals. Such women may wail over the dead or show impatience. They may also be improperly dressed and thus seduce men. In addition, the Prophet (ﷺ) cursed those who take graves as places of worship or use lamps to light them. Such practices connote an exaggeration of revering the dead and may thus lead to polytheism.

Relevance of the Hadeeth to the Chapter

According to the Hadeeth, it is prohibited to decorate graves since they may turned into hallowed memorials.

Lessons Drawn form the Hadeeth

- It is prohibited to decorate graveyards or take them as places of worship. Such practices ultimately lead to polytheism.

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[2] Abu Dawud (3236), At-Tirmidhi (320), Ibn Majah (1575), and Ahmad in Al-Musnad (1/229, 287, 324 and 337).

- It is prohibited to put lights in graves.

- Showing excessive reverence for tombs is a grave sin.

- The main reason behind the prohibition of offering prayers at the graves is blocking all possible avenues leading to polytheism. The prohibition of offering prayers at these places is not, however, due to their relative impurity. This is because the Prophet (ﷺ) coupled the practice of taking tombs as places of worship with that of lighting them, and cursed both practices. Cursing those who light tombs is by no means for the uncleanness of tombs. Thus, cursing those establishing prayer at them is similarly not for the uncleanness.

Important issues of the Chapter

1. Explanation of idols.

2. Explanation of worship.

3. The Prophet (ﷺ) did not seek refuge in Allah (سبحانه وتعالى) except from that which he feared would occur.

4. The Prophet's joining this supplication i.e., **"O Allah! Never turn my grave..."** with taking the graves of Prophets as Masjid.

5. Mention of the intense wrath of Allah (سبحانه وتعالى) (on those who indulge in such activities).

6. Of most importance is the description as to how the worship of Lat, one of the major (pre-Islamic) idols, was started.

7. The knowledge that Lat was the grave of a righteous man.

8. Lat was the name of a person buried in that grave and the mention of the meaning behind (the idol) being named such.

9. Curse (of the Prophet (ﷺ)) on the women who visit the graves.

10. The Prophet's curse upon those who put up lights on the graves.

Chapter Twenty Two

The protectiveness of Al-Mustafa (ﷺ) of Tawheed and his blockading every path leading to Shirk

Allah the Most Exalted said:

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم
بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ
تَوَكَّلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾

"Verily, there has come unto you a Messenger (Muhammad (ﷺ)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (ﷺ)) is anxious over you (to be rightly guided, to repent to Allah (ﷻ), and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (He (ﷺ)) full of pity, kind, and merciful. But if they turn away, say (O Muhammad (ﷺ)): Allah (ﷻ) is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne."

(Soorah Tawbah 9:128,129)

Relevance of the Chapter to the Book of Tawheed

Up till now, the author demonstrated some examples of the Prophet's endeavors to protect the purity of Muslim belief. In this chapter, he demonstrates the Prophet's most remarkable efforts in this regard.

Keywords and Phrases

- **Come unto you:** The addressees here are the Arabs.
- **From amongst yourselves:** It refers to the Prophet Muhammad (ﷺ) who emerged from among the Arabs and spoke their tongue.

- **He (Muhammad (ﷺ)) is anxious over you:** The Prophet (ﷺ) was so concerned to guide his people to goodness in both this life and the Hereafter.

General Meaning of the Quranic Verse

Allah, Exalted be He, reminded his servants that He, out of his favor, had sent for them a great Messenger, from among themselves, who spoke their own language and felt so grieved for their sufferings. Moreover, he was so concerned to guide them to the straight path, so they would obtain benefits in this life and in the Hereafter, and was further so merciful to the believers in particular.

Relevance of the Quranic Verse to the Chapter

The attributes ascribed to the Prophet (ﷺ) give an explicit indication that he strictly warned his nation not to approach polytheism, which is the gravest of all sins. Thus, the greatest purpose of his mission as a Prophet (ﷺ) was to protect the purity of Muslim belief.

Lessons Drawn from the Qur’anic Verse

- The Prophet (ﷺ) warned his nation against approaching any act or form of polytheism and, moreover, blocked all avenues leading to it.

- Allah (ﷻ) bestowed a great favor upon the Arabs by sending this gracious messenger from among them.

- The Quranic verse highly praised the Prophet's ancestries, who are reckoned among the noble tribes of the Arabs.

- The Prophet (ﷺ) was depicted as retaining compassion and mercy toward his nation.

- The verse implies the Prophet's harshness toward the unbelievers and the hypocrites.

Abu Hurayrah (ﷺ) narrated that Allah's Messenger (ﷺ) said:

لا تجعلوا بيوتكم قبوراً، ولا تجعلوا قبري عيداً، وصلوا عليّ، فإن صلاتكم تبلغني حيث كنتم

"Do not make your homes graves. Do not make my grave a place of celebration. Send your Salat (blessings, graces, honours and mercy) on me. Your Salat will be conveyed to me, wherever you may be."

(Abu Dawud recorded this Hadeeth with reliable chain of narrators)[3]

Keywords and Phrases

- **Do not make your homes graves:** Do not refrain from offering some devotional acts at your homes, such as supererogatory prayers, supplicating Allah (ﷻ) and reciting the noble Qur'aan, in order not to make them void of worship like the graves.

- **Do not make my grave a place of celebration:** Do not take my grave as a place haunted for offering prayers and supplications therein.

- **Your Salat (blessings) will be conveyed to me, wherever you may be:** Whether you are near or far from my grave, your blessings reach me, and thus you need not pay frequent visits to my grave.

General Meaning of the Hadeeth

Since the prohibition of establishing prayers at the graves has been settled, the Prophet (ﷺ) commands Muslims not to make their homes like graves by abstaining from offering some devotional acts therein. Supererogatory acts offered at homes may include performing supererogatory prayers, supplicating Allah (ﷻ) and reciting the noble Qur'aan. To keep his nation far away from polytheism, the Prophet (ﷺ) forbids them to pay frequent visits to his grave or gather therein to supplicate and get nearer to Allah (ﷻ). In addition, the Prophet (ﷺ) commands the believers to constantly ask Allah (ﷻ) to confer his blessings and peace on him wherever they are; as such a supplication reaches him, whether supplicants are near or far. Therefore, there is no need for haunting the grave of the Prophet (ﷺ).

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[3] Abu Dawud (3042) and Ahmad in Al-Musnad (2/367)

Relevance of the Hadeeth to the Chapter

This Hadeeth decisively prohibits polytheism in addition to all avenues and causes leading to it. The Prophet (ﷺ) prohibits Muslims from performing prayers or congregation for worship at his grave, or even paying it frequent visits, for such practices ultimately entails polytheism.

Lessons Drawn from the Hadeeth

- All avenues leading to polytheism must be blocked. Therefore, establishing prayers at the graves, and showing excessive reverence for the Prophet's grave by gathering there or paying it frequent visits are prohibited.

- Wherever a Muslim may be, it is commendable to invoke Allah's blessings and peace upon the Prophet (ﷺ).

- Drawing nearer to the Prophet's grave is not a meritorious act of devotion.

- Muslims are prohibited to go on a journey solely for the sake of visiting the grave of the Prophet (ﷺ).

- The Prophet (ﷺ) exerted great endeavors for the sake of protecting the purity of Muslim faith.

Ali bin Husayn (ﷺ) narrated:

أنه رأى رجلاً يجيء إلى فرجة كانت عند قبر النبي صلى الله عليه وسلم، فيدخل فيها فيدعو، فنهاه، وقال

He saw a man at a space that was at the grave of the Prophet (ﷺ) and he would go in it and supplicate. So he (Ali bin Husayn) prevented the man and instructed him saying,

ألا أحدثكم حديثاً سمعته من أبي عن جدي عن رسول الله صلى الله عليه وسلم قال: (لا تتخذوا قبري عيداً، ولا بيوتكم قبوراً، وصلوا عليّ فإن تسليمكم يبلغني أين كنتم).

"Should I not tell you a Hadeeth which I heard from my father who in turn heard it from my grandfather (Ali (ﷺ)) who reported from Allah's Messenger (ﷺ) said: 'Do not take my grave as a place of celebration, nor your homes as graves, make Salat (blessing, graces, honours and mercy) upon me, for, your salutation (asking safety for me) will be conveyed to me from wherever you are.'"

[Al-Mukhtdrah (the collection of Imam Al-Maqdasi)]

Ali Ibnul-Husayn (The Sub narrator)

The full name of the sub-narrator is Ali Ibnul-Husayn Ibn Ali Ibn Abu Talib (ﷺ). He was nicknamed as Zaynul-Abidin, and was the most virtuous one from among the Successors of the Companions. He died in 93 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **Al-Mukhtdrah:** A collection of the acceptable Hadeeths, which meet the conditions stipulated by Al-Bukhaaree and Muslim but not included in their authentic compilations of Hadeeth. It is compiled by Diya'ud-Din Muhammad Ibn Abdul-Wahid Al-Maqdisi Al-Hanbali; may Allah have mercy on him.

Relevance of the Hadeeth to the Chapter

The Hadeeth affirms the prohibition of haunting the Prophet's grave or the grave of any person for the sake of offering prayers or invocations therein. The reason of this prohibition is that such an action is a form of taking the grave as a place of festivity, which is regarded as one of the avenues leading to polytheism.

Lessons Drawn from the Hadeeth

- It is prohibited to invoke Allah (ﷻ) at the grave of the Prophet (ﷺ), so as to protect the purity of Muslim belief.

- It is recommended to forbid the evil and teach the ignorant

- It is forbidden to take a journey solely for the sake of visiting the grave of the Prophet (ﷺ).

- The only legal purpose of visiting the grave of the Prophet (ﷺ) is to greet him (i.e. to ask Allah (ﷻ) to confer blessings and peace upon him) Such an act, however, may be offered anywhere.

Important issues of the Chapter

1. Explanation of the verses in Soorah Bar 'ah (Tawbah).

2. The Prophet (ﷺ) did his best to keep his Ummah far away from the boundaries of Shirk as far as possible.

3. The Prophet's concern for our well-being and success and his compassion and mercy.

4. The Prophet (ﷺ) forbade visiting his grave in a certain manner, though visiting his grave is among the best of deeds.

5. The Prophet (ﷺ) forbade us making excessive visits to his grave.

6. His urging to perform voluntary prayer in the home.

7. It is established among the Companions (رضي الله عنهم) that offering Salat in the cemetery is prohibited.

8. The explanation that a person's invocation of Salat (blessings, graces, honours and mercy) and Salam upon the Prophet (ﷺ) is conveyed to him even if he may be far away. So there is no need of what some misconstrue as a necessity to be in close proximity (to his grave).

9. He (the Prophet (ﷺ)) is in Al-Barzakh where the Salat and Salam of his Ummah are conveyed (to him).

Chapter Twenty Three

Some People of this Ummah (Nation) will worship Idols

Allah the Most Exalted said:

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾

"Have you not seen those who were given a portion of the Scripture? They believe in Al-Jibt and At- Taghut (all false deities) and say to the disbelievers that they are better guided as regards the way than the believers (Muslims)."

(Soorah An-Nisaa' 4:51)

Relevance of the Chapter to the book of Tawheed

Having demonstrated the prerequisites of monotheism and acts contradicting it or impairing its perfection, the author in this chapter affirms that polytheism is committed by some Muslims. This chapter is thus intended for disproving the fallacies of the idol-worshippers, who commit some acts of polytheism, and claim that polytheism can never occur in the Muslim nation as long as Muslims verbally proclaim that there is no deity but Allah (ﷻ) and that Muhammad (ﷺ) is the Messenger of Allah (ﷻ).

Keywords and Phrases

- **Idol:** Any image, tomb or person used as an object of worship.
- **Those who were given a portion of the scripture:** The Jews and the Christians.
- **Jibt:** It is an Arabic word which refers to idols, soothsayers and sorcerers.
- **Taghut:** It is originally taken from the Arabic verb, 'Tagha" meaning to exceed proper limits. Contextually it refers to Satan and to whoever exceeds the legal limits.

General Meaning of the Qur'anic Verse

By exclaiming and reprimanding the degrading status of the Jews and the Christians, Almighty Allah asks his Prophet (ﷺ) to consider the case of the Jews and the Christians. Though they were given a portion of the divine scripture in which both the truth and the falsehood were clearly demonstrated, they still believe in falsehood such as idolatry, soothsaying and sorcery in submission to the satanic insinuations.

Relevance of the Qur'anic Verse to the Chapter

Since those given a portion of the Scripture believe in jibt and taghut, then it does not seem far-fetched that some Muslims, who were given the noble Qur'aan, worship jibt and taghut. Moreover, the Prophet (ﷺ) assured Muslims that there would be among his nation some people who would follow in the footsteps of the Jews and the Christians, and approve of their practices even if these Muslims may be averse to such practices and aware of their falsity.

Lessons Drawn from the Qur'anic Verse

- Like the Jews and Christians, there are among the Muslims those who worship idols.

- It is not necessary to practice jibt and taghut to be held a disbeliever. The mere acceptance of such practices, turns a person to disbelief, even though he abhors them.

- Disbelieving in jibt and taghut is an obligation according to all divine scriptures.

- The Muslim is duty bound to put what he learns into practice, otherwise, he will be like the Jews and the Christians.

Allah the Almighty said:

قُلۡ هَلۡ أُنَبِّئُكُم بِشَرّٖ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيۡهِ وَجَعَلَ مِنۡهُمُ
ٱلۡقِرَدَةَ وَٱلۡخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَۚ أُوْلَٰٓئِكَ شَرّٞ مَّكَانٗا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ٦٠

"Say (O Muhammad (ﷺ) to the people of the Scripture): 'Shall I inform you of something worse than that, regarding the recompense from Allah (ﷻ): those (Jews) who incurred the curse of Allah (ﷻ) and His wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Taghut (false deities)."

(Soorah Al-Ma'idah 5:60)

Keywords and Phrases

- **Say:** The one addressed here is the Prophet Muhammad (ﷺ).

- **Worse than that:** What is worse than your false accusation of the Prophet (ﷺ) and his followers, as you said about them, "Never have we seen worse than you."

- **Who incurred the curse of Allah (ﷻ):** Those whom Allah (ﷻ) destined to be deprived of his Mercy.

- **His wrath:** This wrath will never be followed by gratification.

- **He transformed into monkeys (apes):** It refers to the Sabbath-breakers from among the Jews, whom Allah (ﷻ) transformed into apes.

- **And swines (pigs):** The disbelievers from amongst the people who asked Jesus if Allah (ﷻ) could send down for them a table (spread with food). Some scholars maintain that the youth among the Sabbath-breakers from among the Jews were transformed into apes, whereas the aged among them were transformed into pigs.

- **those who worshipped Taghut (false deities):** Some of them worshipped Satan as they yielded to his insinuations.

General Meaning of the Qur'anic Verse

Allah (ﷻ) commands his Prophet (ﷺ) to ask the people of the Scriptures, who have taken the Islamic religion in ridicule and amusement, if they would like to know the

features of those who would face the worst penalty in the Hereafter. Such people are the cursed, those worthy of Allah (ﷻ) wrath, they were visibly transformed into apes and pigs and invisibly subjected to Satan's insinuation. Such attributes are, surely, typical of the People of the Scriptures and those who follow their steps.

Relevance of the Qur'anic Verse to the Chapter

Since there were among the People of the Scriptures those who worshipped taghut besides Allah (ﷻ), some of the Muslim nation do the same.

Lessons Drawn from the Qur'anic Verse

- Some of the Jews and the Christians worshipped taghut, and likewise, some Muslims commit similar acts of polytheism.
- It is legitimate to argue with the patrons of falsehood and to disclose their defects, in case they falsely accuse the people of truth.
- People are rewarded according to their deeds.
- Allah (ﷻ) gets angry and curses the disobedient.
- Obeying Satan by following his whispers in one of the sources of polytheism.

Allah the Exalted said:

قَالَ ٱلَّذِينَ غَلَبُواْ عَلَىٰٓ أَمۡرِهِمۡ لَنَتَّخِذَنَّ عَلَيۡهِم مَّسۡجِدٗا ﴿٢١﴾

"Those who won their point said (most probably the disbelievers): 'We verily shall build a place of worship (Masjid) over them.' "

(Soorah Al-Kahf 18:21)

Keywords and Phrases

- **Those who won their point:** Those of influence who forced their opinion after the death of the Companions of the Cave, and decided to take their grave as a place of worship.

- **Place of worship (Masjid):** The grave of the Companions of the Cave was taken as a place of worship and people sought the blessings of those buried therein.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, denounced those who forced their opinion after the death of the Companions of the Cave and decided to take their grave as a lace of worship so that people would pray and seek the blessings of the deceased buried therein.

Relevance of the Qur'anic Verse to the Chapter

This verse indicates that some of the Muslim nation will build mosques at the graves of the righteous, just as the previous nations used to do.

Lessons Drawn from the Qur'anic verse

- It is prohibited to build mosques at the graves of righteous persons. Such an act ultimately entails polytheism.

- Like the previous nations, some among the Muslims build mosques at the graves.

- Muslims are warned against showing excessive reverence for the righteous.

- Building mosques at the graves of righteous persons is an act of excessive reverence.

Narrated Abu Sa'id (ﷺ) that the Prophet (ﷺ) said:

لتتبعن سنن من كان قبلكم حذو القذّة بالقذّة، حتى لو دخلوا جحر ضب لدخلتموه) قالوا: يا رسول الله، اليهود والنصارى؟ قال: (فمن)؟ أخرجاه،

"Surely, you will follow the ways of those nations who were before you, in everything as one arrow resembles another, (i.e. just like them), so much so that even if they entered a hole of a sand-lizard, you would enter it." They said, "O Allah's Messenger! Do you mean to say that we will follow the Jews and the Christians?" He replied, "Whom else?"(meaning, of course the Jews and the Christians)."

(Al-Bukhaaree and Muslim)[4]

Keywords and Phrases

- **If they entered a hole of a sand-lizard (Dabb), you would enter it:** It means that even if the Jews and the Christians went into a hole of a Dabb despite its narrowness, you would follow in their footsteps due to your blind imitation of your predecessors.

General Meaning of the Hadeeth

The Prophet (ﷺ) affirmed that his Muslim nation would blindly follow in the footsteps of the Jews and the Christians even in trifles, just as a tail of an arrow resembles another. In addition, He (ﷺ) gave a more exact description of such a blind imitation by stating that if the Jews or the Christians were to do a trivial or a strange thing, some Muslims would follow in their footsteps.

Relevance of the Hadeeth to the Chapter

This Hadeeth proves that acts of polytheism are committed by some people in Muslim nation, as they used to be committed by people of the previous nations. Thus, there will be in the Muslim nation some people who will follow the footsteps of the previous nations who committed such sins.

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[4] Al-Bukhaaree (3456) and Muslim (2669)

Lessons Drawn from the Hadeeth

- For imitating the ways of the previous nations, many among the Muslims usually fall into polytheism.

- This Hadeeth is a proof of the prophethood of Muhammad (ﷺ), as he foretold what would happen long after his death, and it has already occurred exactly as the Prophet (ﷺ) maintained.

- Muslims are warned against imitating the unbelievers.

- Muslims are warned against the sins committed by the previous nations, especially those of polytheistic nature.

Muslim reports from Thawban (ﷺ) that Allah's Messenger (ﷺ) said:

إن الله زوى لي الأرض، فرأيت مشارقها ومغاربها، وإن أمتي سيبلغ ملكها ما زوي لي منها، وأعطيت الكنزين: الأحمر والأبيض، وإني سألت ربي لأمتي أن لا يهلكها بسنة بعامة، وأن لا يسلط عليهم عدواً من سوى أنفسهم فيستبيح بيضتهم، وإن ربي قال: يا محمد إذا قضيت قضاءً فإنه لا يرد وإني أعطيتك لأمتك ألا أهلكهم بسنة بعامة وألا أسلط عليهم عدواً من سوى أنفسهم فيستبيح بيضتهم، ولو اجتمع عليهم من بأقطارها حتى يكون بعضهم يهلك بعضاً ويسبي بعضهم بعضًا

"Allah the Most Exalted folded for me the earth, so much so that I saw its easts and wests (i.e. the extremities). The kingdom of my community will reach as far as the earth was folded for me. The two treasures, the red (gold) and the white (silver) were bestowed on me, I prayed to my Lord that He may not destroy my community by a prevailing famine, and not give their control to an enemy who annihilates them en masse except from among themselves. My Lord said to me, 'Muhammad, if I issue a decree, it is not withdrawn; I have promised your Ummah that I will not destroy it by a prevailing famine, and I shall not give their control to an enemy - except from among themselves -who exterminates them en masse, even if they are stormed from all sides of the earth; only a section of them will destroy another section, and a section will take as prisoner another section.' "[5]

Al-Barqani (ﷺ) recorded this Hadeeth in his Saheeh and added to it the following words:

وإنما أخاف على أمتي الأئمة المضلين، وإذا وقع عليهم السيف لم يرفع إلى يوم القيامة، ولا تقوم الساعة حتى يلحق حي من أمتي بالمشركين، وحتى تعبد فئة من أمتي الأوثان، وإنه سيكون في أمتي كذّابون ثلاثون، كلهم يزعم أنه نبي، وأنا خاتم النبيين، لا نبي بعدي. ولا تزال طائفة من أمتي على الحق منصورة لا يضرهم من خذلهم حتى يأتي أمر الله تبارك وتعالى

"I am afraid about my community of those astray leaders who will lead astray. When the sword is used among my people, it will not be withdrawn from them till the Day of Resurrection, and the Last Hour will not come until the tribes of my people attach themselves to the polytheists and tribes of my people worship idols. There will be among my people thirty great liars each of them asserting that he is a prophet, whereas I am the Seal of the Prophets after whom (me) there will be no Prophet; and a section of my people will continue to hold to the truth and they will be victorious and they will not be harmed by those who oppose them till Allah's Command comes."

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[5] Muslim (2889)

Thawban (The Narrator)

Thawban (رضي الله عنه) was the freed slave of the Prophet (ﷺ). He accompanied the Prophet (ﷺ) in his lifetime, and when the Prophet (ﷺ) died, he lived in Syria and died in Homs in 54 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Allah the Most Exalted folded for me the earth:** Allah (ﷻ) displayed the earth for the Prophet (ﷺ) in a compact size and enabled him to see the dominion of his nation from east to west.

- **The red treasure and the white treasure:** The former referred to gold. It belonged to Caesar; king of the Romans. The latter consisted of diamond and silver and belonged to Chosroes; king of the Persians.

- **Astray leaders:** Rulers, scholars and devoted worshippers, who are usually taken as models by common people.

- **When the sword is used among my people:** In case they fall a prey to dissension, killing and conflict, they will never cease killing each other.

- **Till Allah's Command comes:** The Command of Allah (ﷻ) refers to the nice wind which will blow immediately before the day of Resurrection. It will take the souls of the believers.

General Meaning of the Hadeeth

The Hadeeth illuminates a number of significant issues and relates a true incident. The Prophet (ﷺ) related that Allah, Glorified be He, displayed the earth for him in a compact form so that he could see the dominion of his nation from east to west. This statement came true when the dominion of the Muslim nation reached the most distant parts of the east and west. The Prophet (ﷺ) also asserted that he would be granted the two treasures, and that had already become true as his nation laid hands on the possessions of Chosroes and Caesar including all their gold, diamond, and silver. Moreover, he invoked Allah (ﷻ) not to destroy his nation by a widespread famine, or to give sovereignty over them to an enemy (from not among themselves) who would exterminate them in large numbers. He stated that His God promised to fulfill his first petition, but stipulated that Muslims must eschew dissension, and keep away from fighting each other, in order to fulfill the second petition. But if they fall into dispersion and kill one another, they will be dominated by their enemies; and this has already come true.

The Prophet (ﷺ) feared the bad influence of the devious leaders and scholars, who are always followed by common people. Then, the Prophet (ﷺ) stated that once the Muslims fall into dispute and become in conflict with each other, they will suffer

dissension until the Day of Judgment; and this has already come true. The Muslim nation has been afflicted with dissension and conflict ever since Uthman Ibn Affan (ﷺ) was murdered. In addition, the Prophet (ﷺ) stated that some of his nation would follow the polytheists and live in their homeland, and others would convert to polytheism, which has already come true, as tombs, trees and stones have been worshipped.

Furthermore, the Prophet (ﷺ) foretold the emergence of thirty impostors who would claim prophethood. At the end of this Hadeeth, the Prophet (ﷺ) gave a glad tiding that despite all these calamities; a small communion of his nation would remain steadfast in their adherence to Islam without being affected by their enemies' machinations.

Relevance of the Hadeeth to the Chapter

In this Hadeeth, the Prophet (ﷺ) foretold that some groups of his nation would worship idols. The Hadeeth thus disproves the fallacies of some people who deny the fact that some Muslims act upon polytheism.

Lessons Drawn from the Hadeeth

- Some among the Muslim nation commit acts of polytheism, which refutes the allegations of those who claim otherwise.

- The Prophet (ﷺ) foretold events that have already come true, which is a clear poof of his prophethood.

- The Prophet (ﷺ) had deep sympathy toward his nation, and he invoked Allah (ﷻ) requesting some favours for them; the greatest of which is to keep faith pure. He, further, had fears of all that would cause harm to his nation; the gravest of which is falling into polytheism.

- Muslims are greatly warned against dissensions and devious leaders.

- Muhammad (ﷺ) is the seal of the prophets.

- This Hadeeth gives two glad tidings: firstly, the truth cannot be completely overcome, and secondly, a group of Muslims remains steadfast in adherence to Islam without being affected by whoever opposes or fights them until the Day of Resurrection.

Important issues of the Chapter

1. Explanation of the verse in An-Nisa’ (4:5).

2. Explanation of the verse in AI-Ma'idah (5:60)

3. Explanation of the verse in AI-Kahf (18:21).

4. The, most important issue is what is meant by believing in Al-Jibt (magic, Shirk, idols) and At-Taghut (all false deities worshipped besides Allah (ﷻ)). Does it mean believing in that sincerely by the heart; or approval of those who do so while hating it and knowing its falsehood?

5. Their (Jews) saying (regarding the pagan Quraysh) that the disbelievers who are well aware of their Kufr (disbelief) are on a more correct and guided path than the believers.

6. Such people will be found in the Muslim community (the Ummah) as is proved by Hadeeth of Abu Sa'id Al-Khudri (رضي الله عنه) This is the main object of the Chapter.

7. The occurrence of his declaration that many followers of this Ummah will worship false deities (idols, statues etc).

8. Most amazing is the appearance of those claiming Prophethood like Al-Mukhtar (Al-Mukhtar bin Abi Ubaid Ath-Thaqafi who conquered Kufa at the beginning of the caliphate of Ibn Zubair (رضي الله عنه)) despite his proclamation of Ash-Shahiidatain, and his declaration of being a part of this Muslim nation, and (his testifying) that the Messenger (Muhammad (ﷺ)) was true and the Qur'aan was true and therein is the confirmation that Muhammad (ﷺ) was the **"Seal"** of the Prophets. He was believed in spite of his clear and open contradiction to it (Ash-Shahiidatain). Al-Mukhtar appeared in the latter era of the Companions (رضي الله عنهم) and many people followed him.

9. The glad tiding that the truth will never perish completely as it had in the past. Indeed, there will always be a group upon the truth.

10. The greatest of signs is that they (victorious group) will not be harmed by those who oppose them and fight against them despite (them) being few in number.

11. This will be the case until the Last Hour.

12. There are a number of signs in the statement of the Prophet (ﷺ)

    - Allah folded for him (ﷺ) the east and the west (i.e. the lands under the control of Islam); the meaning of it; and that it indeed occurred as he informed; as opposed to the north and the south.

- That two treasures (i.e. treasures of Rome and Persia) were bestowed upon him.
- That two of his D'ua (invocations) on behalf of his nation have been accepted.
- That the third of his invocations was prevented.
- That the sword would be used and that it would not be lifted after that.
- That false prophets would appear among this nation (the Muslims).
- There would always be a victorious group.
- All of this occurred as he mentioned even though each one of them was far from what could have been conceived.

13. The extent of fear for his nation from the misguided and astray leaders.

14. Warning and notice of the meaning of idol worship.

Chapter twenty Four

Sorcery (As-Sihr)

Allah the Most Exalted said:

وَلَقَدۡ عَلِمُواْ لَمَنِ ٱشۡتَرَىٰهُ مَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖۚ

"And indeed they knew that the buyers of it (magic) would have no share in the Hereafter."

(Soorah Al-Baqarah 2:102)

Allah the Almighty said:

يُؤۡمِنُونَ بِٱلۡجِبۡتِ وَٱلطَّٰغُوتِ

"They believe in Al-Jibt and At-Taghut (all false deities)."

(Soorah An-Nisaa' 4:51)

Umar (رضي الله عنه) is reported to have said:

(الجبت): السحر، (والطاغوت): الشيطان

Al-Jibt is magic (sorcery) while At-Taghut is Ash-Shaitan.

Jabir (رضي الله عنه) is reported to have said:

الطواغيت: كهان كان ينزل عليهم الشيطان في كل حي واحد.

At-Taghut are soothsayers upon whom the devil alights and every tribe has one.

Relevance of the Chapter to the Book of Tawheed

Since sorcery is an act of polytheism, the present chapter is devoted to elaborate on it and warn Muslims against its consequences.

Keywords and Phrases

- **Sorcery:** Charms, incantations, drugs, smokes or knots which have effects on hearts and bodies and may cause disease, death or dissensions between the two spouses.

- **And indeed they knew:** The Jews, who prefer practising sorcery to following the Messengers of Allah (ﷻ).

- **The buyers of it (magic):** Those who adopt sorcery instead of following the religion of Allah (ﷻ).

- **Jibt:** It is an Arabic word, which originally refers to idols, sorcerers and soothsayers. Umar's interpretation provides one of its connotations.

- **Taghut:** It is originally taken from the Arabic verb, 'Tagha' meaning 'to exceed proper limits.' Contextually it refers to Satan and whoever exceeds the legal limits. Jabir's interpretation provides one of its meanings.

General Meaning of the Two Qur'anic

Verses Allah, Exalted be He, enunciates that Jews who prefer practicing sorcery to following the Messengers and believing in Allah (ﷻ), know well that whoever does so will not have any share in the Hereafter. In the second verse, Allah, Exalted be He, states that the Jews believe in the jibt, which includes sorcery.

Relevance of the Two Qur'anic Verses to the Chapter

The two Qur'anic verses provide a proof of the prohibition of practicing sorcery, and regard it as a type of jibt.

Lesson Drawn from the Two Qur'anic Verses

- It is prohibited to practice sorcery.

- A sorcerer is legally regarded as a disbeliever.

- The Qur'anic verses imply a strict threat to those who turn away from Allah's Book, and follow other laws.

- Sorcery is an act of polytheism, as it implies seeking the devils' help and being attached to them.

Abu Hurayrah (ﷺ) is reported to have heard the Prophet (ﷺ) saying:

(اجتنبوا السبع الموبقات) قالوا: يا رسول الله: وما هن؟ قال: (الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات).

"Save yourself from the seven destroyers." The Companions (ﷺ) asked: "O Messenger of Allah, what are those?" He (ﷺ) said, "To associate anything with Allah (ﷻ), sorcery (magic), without any just cause killing a life Allah (ﷻ) has forbidden, taking interest (usury), usurping the wealth of orphans, turning back from the battlefield, and making a false charge (accusation) against the chaste but unmindful women (i.e. they never even think of anything touching chastity)."

(Bukhaaree and Muslim)[1]

Keywords and Phrases

- **Seven destroyers (Destructive sins):** These sins are called destructive since they perish their perpetrators both in this life and he life to come.

- **To associate anything with Allah (ﷻ):** It consists in setting false deities as rivals to Allah (ﷻ) by imploring, invoking or revering them.

- **Taking interest (usury):** All possible means of consuming unlawful usurious interests.

- **Usurping the wealth of orphans:** All means of devouring the orphan's property. The Orphan is defined as the child who loses his or father before reaching puberty.

General Meaning of the Hadeeth

The Prophet (ﷺ) commands his followers not to approach seven deadly sins. Upon being inquired about them, the Prophet (ﷺ) mentioned polytheism first for it is the gravest sin. The second sin is sorcery, and then comes killing the soul which Allah (ﷻ) has forbidden to be killed except by a legal warrant. The fourth and fifth sins are making use of usury by means, and devouring the orphan's property. Fleeing from the battlefield at the time of fighting and accusing the free chaste women of committing adultery are the sixth and seventh sins highlighted in this Hadeeth.

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[1] Al-Bukhaaree (2766), Muslim (89), and Abu Dawud (2874)

Relevance of the Hadeeth to the Chapter

This Hadeeth provides a proof of the prohibition of practicing sorcery. It further regards it as one of the deadly sins.

Lessons Drawn from the Hadeeth

- The prohibition of polytheism, which is the gravest major sin.
- The prohibition of practicing sorcery, which is one of the deadly major sins. Such deadly sins ultimately result in apostasy.
- The prohibition of committing a legally unwarranted murder.
- Killing is permissible once it is warranted, such as in case of retaliation, apostasy and adultery committed by (previously) married people.
- The prohibition of usury, and its gross dangers.
- The prohibition of eating up the orphan's property.
- The prohibition of fleeing from the battlefield at the time of fighting.
- The prohibition of false accusation of adultery or sodomy.
- Accusing the unbelievers of adultery is not included in the major sins.

Jundub (ﷺ) narrated:

حد الساحر ضربه بالسيف

"The punishment for the sorcerers/magicians is that he be stuck with the sword (executed)."

***(Related by At-Tirmidhi who graded it as a Hadeeth mawquf)*[2]**

In Saheeh Al-Bukhaaree, Bajalah bin `Abadah (ﷺ) narrated:

كتب عمر بن الخطاب: أن اقتلوا كل ساحر وساحرة، قال: فقتلنا ثلاث سواحر.

"'Umar bin Al-Khattab (ﷺ) wrote: Execute every sorcerer or sorceress". So Bajalah (ﷺ) continued: "We executed three sorcerers."[3]

وصح عن حفصة رضي الله عنها: أنها أمرت بقتل جارية لها سحرتها، فقتلت، وكذلك صح عن جندب.

Hafsah (ﷺ) is reported to have ordered an execution of a slave woman who practiced magic/sorcery on her and she was executed[4]. Such an event has also been reported through Jundub (ﷺ).

According to Imam Ahmad (ﷺ):

عن ثلاثة من أصحاب النبي صلى الله عليه وسلم

Execution of sorcerers (magicians) is testified by three Companions of the Prophet (ﷺ) (Umar (ﷺ), Hafsah (ﷺ), Jundub (ﷺ)).

Keywords and Phrases

- **That he be stuck with the sword (executed):** It means that he must be killed.

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[2] At-Tirmidhi (1460), Al-Bayhaqi in his compilation entitled As-Sunan Al-Kubra (The Greatest Compilation of Sunan) (8/136), and Al-Hakim in Al-Mustadrak (4/360)

[3] Al-Bukhaaree (3156) and Ahmad in Al-Musnad (1/190)

[4] Malik in Al-Muwatta (2/872)

- **Hadeeth mawquf (Discontinued Hadeeth):** It is a report traced back to a Companion of the Prophet (ﷺ).

Relevance of the Hadeeth and Reports to the Chapter

The above-mentioned reports signify that killing is the prescribed penalty of a sorcerer. This indicates the enormity of practicing sorcery, which is one of the major sins.

Lessons Drawn from the Tradition

- Killing is the prescribed penalty of practicing sorcery, without calling the sorcerer to repent.

- As sorcery was practiced in the era of Umar (رضي الله عنه), it has been much more widely practiced ever since.

Important issues of the Chapter

1. Explanation of the verse in Al-Baqarah (2:102).
2. Explanation of the verse in An-Nisa (4:51).
3. Meaning of Al-Jibt and At-Taghut and the difference between the two.
4. At- Taghut could be among jinns or humans.
5. Details of seven grave destroyers which are strictly forbidden.
6. Sorcerers or magicians are disbelievers (Kafir).
7. That the sorcerers/magicians should be executed and no repentance is accepted.
8. Sorcerers were found among the Muslims during the period of Umar (رضي الله عنه). So how about thereafter?[5]

[5] Meaning, they surely increased in later times.

Chapter Twenty Five

Clarification of types of Sorcery (As-Sihr)

Imam Ahmad (ﷺ) reported: Muhammad bin Ja'far narrated from Auf, from Haiyan bin Al- `Ala', from Qatan bin Qabisah, from his father that he heard the Prophet (ﷺ) say:

إن العيافة والطرق والطيرة من الجبت

"Verily, Al-'lyafah (letting birds fly to foretell events) and At-Tarq (drawing lines on earth to predict events) and At-Tiyarah (taking sight on some object as a bad omen) are Al-Jibt (sorceries/magic)." [6]

`Awf (ﷺ) said:

زجر الطير، والطرق: الخط يخط بالأرض

"Al-'lyafah is letting a bird's flight foretell events while At-Tarq is drawing line on earth."

Hasan Basri (ﷺ) said:

والجبت رنة الشيطان.

"Al-Jibt is the scream of Satan (devil)."

(The above Hadeeth has been narrated through good chain of narrators and collected by Abu Dawud, An-Nasa'i and Ibn Hibban.)

Relevance of this Chapter to the Book of Tawheed

In the previous chapter, we tackled the legal ruling regarding sorcery. In the present chapter, we are going to elaborate on some of its forms. Such forms are widely

[6] Ahmad in his Compilation Al-Musnad (3/477), Abu Dawud (3907), and Ibn Hibban in his Compilation Mawarid Az-Zam'an (Fountains for the Thirsty) (1426)

practiced and mistaken for miracles produced by righteous people. Moreover, people commit polytheism by worshipping those who produce such abominable practices.

Awf Ibn Abu Jamilah

Awf Ibn Abu Jamilah (ﷺ) was known as Awf Al-A'rabi, and was a trustworthy transmitter of Hadeeth. Awf's father is Qabisah Ibnul-Mukhariq Al-Hilali (ﷺ). He was a renowned Companion.

Keywords and Phrases

- **Letting birds fly:** The Arab pagans used to release birds in the sky. If such birds take a specific direction, they have good omens. They also used to see good or bad omens on grounds of the birds' names and sounds.

- **Are Al-Jibt:** Acts and forms of sorcery.

- **Drawing lines on earth:** Geomancers claimed their ability to foretell the unseen events of the future by drawing lines and figures on sand.

- **Al-Jibt is the scream of Satan (devil):** It refers to one form of Jibt, namely listening to musical instruments.

Relevance of the Hadeeth to the Chapter

The Hadeeth affirms that foretelling events by releasing birds or by means of geomancy and believing in evil omen are manifestations of Jibt, which is antithetical to he concept of monotheism is Islam.

Lessons Drawn from the Hadeeth

- It is prohibited to claim the knowledge of the unseen, since such an act contradicts the concept of monotheism.

- It is similarly prohibited to believe in evil omens as such a practice either contradicts the concept of monotheism or impairs its perfection.

- It is also prohibited to use musical instruments, for such a practice impairs true obedience to Allah (ﷻ) and perfect belief in Him.

- All means of diversion such as singing and music are considered the voices of Satan, which mislead people from the straight path of Allah (ﷻ).

Abu Dawud reported in his book with Saheeh lsnad that Ibn Abbas (ﷺ) narrated that Allah's Messenger (ﷺ) said:

من اقتبس شعبة من النجوم، فقد اقتبس شعبة من السحر، زاد ما زاد

"Whoever learns a part of astrology (drawing knowledge from stars) has learned a part of sorcery (magic). Those who learn more are getting that much more (sin to their credit)."[7]

Keywords and Phrases

- **Those who learn more are getting that much more:** The more he acquires such knowledge, the more sins he commits, or it means that the more a man acquires the knowledge of astrology, the more he acquires branches of sorcery.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) gives an implied warning that whoever gains knowledge of any branch of astrology incurs the same sin of learning a branch of sorcery. Moreover, the more he gains knowledge of astrology, the more he gets acquainted with sorcery; because astrology is an act of foretelling the future, which is solely known by Allah (ﷻ).

Relevance of the Hadeeth to the Chapter

In this Hadeeth, the Prophet (ﷺ) stressed that astrology is a type of sorcery.

Lessons Drawn from he Hadeeth

- Its is prohibited to practice astrology, which is defined as the study of the positions and aspects of celestial bodies in the belief that they have an influence on the course of natural earthly occurrences and human affairs, as it is an allegation of knowing the unseen.

- Astrology is a form of sorcery, which contradicts sound belief.

- The more a person learns about astrology, the more he gets acquainted with sorcery.

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[7] Abu Dawud (3905), Ibn Majah (3726), and Ahmad in his compilation Al-Musnad (1/277, 311)

Abu Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said:

من عقد عقدة ثم نفث فيها فقد سحر، ومن سحر فقد أشرك، ومن تعلق شيئاً وكل إليه

"Whoever tied a knot and blew on it, has committed sorcery and whoever committed sorcery has committed Shirk. Whoever wears an amulet or talisman will be subjected to its control."[8]

Keywords and Phrases

- **Whoever tied a knot and blew on it:** Those who practice witchcrafts by tying knots and blowing dribbles into them.

- **Whoever committed sorcery has committed Shirk:** Since sorcery is originally based on acts of polytheism such as seeking the aid of devils, it ultimately entails polytheism.

General Meaning of the Hadeeth

According to the Hadeeth, the Prophet (ﷺ) warned his followers against one form of sorcery by demonstrating its legal ruling. He (ﷺ) enunciates that tying knots and blowing dribbles into them is one of the common practices of sorcery. When a sorcerer intends to practice a supernatural power over others by means of witchcraft, he ties a number of knots with thread and blows each knot until his purpose of sorcery is accomplished. Then, the sorcerer's malignant self gets adapted with such malicious practices and seeks the assistance of Shayatin (devils). By blowing knots and with the assistance of Shayatin (devils), a sorcerer manages to use supernatural powers over others and harm them according to what is predestined.

Relevance of the Hadeeth to the Chapter

This Hadeeth demonstrates one from of sorcery, namely, sorcery by blowing knots, which is also called the casting of spells.

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[8] This Hadeeth is related by An-Nasa'i and the last part of it is supported by text-related Hadeeths (i.e. Hadeeths whose wording or meaning is identical to another, but the narrator Companion is different in both.) The text-related Hadeeths are related by At-Tirmidhi (2073), Ahmad (4/310, 311) and Al-Hakim (4/216)

Lessons Drawn from the Hadeeth

- This Hadeeth demonstrates one type of sorcery which is practiced by means of knotting and blowing.

- Sorcery is an act of polytheism, as a sorcerer seeks assistance from Shayatin (devils) and supernatural entities.

- Whoever relies on any person or object besides Allah (ﷻ) will be humiliated and let down.

Ibn Mas'ud (ﷺ) is reported to have heard Allah's Messenger (ﷺ) saying:

ألا هل أنبئكم ما الغضة؟ هي النميمة، القالة بين الناس

"Shall I not tell you what Al-'Adh (literally: lying, sorcery etc.) is? It is conveying false rumors for the purpose of causing disputes between people."

(Muslim) [9]

Keywords and Phrases

- **Al-'Adh:** It is an Arabic word which originally means falsehood, magic and malicious gossip. Contextually it refers to sorcery.

- **False rumors:** The practice of spreading people's private news and talks with the aim of sowing dissension among them.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) cautions his nation against sowing dissension among people by means of malicious gossip. He (ﷺ) prefaces the Hadeeth with an interrogative sentence so as to grasp people's attention and be more impressive. He (ﷺ) explains that spreading news among people in pursuance of causing mischief and sowing dissension among them is a kind of sorcery, because the influence of such a practice is tantamount to that of sorcery.

Relevance of the Hadeeth to the Chapter

In this Hadeeth, the Prophet (ﷺ) states that malicious gossip is a form of abominable influence on people's affairs.

Lessons Draw from the Hadeeth

- Malicious gossip is a type of sorcery, as it causes dissension among people. It breeds the same evil consequences resulting from practicing sorcery.

- This Hadeeth emphasizes the prohibition of malicious gossip, which is classified as a major sin.

- Raising questions to invoke answers is an effective method of teaching.

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[9] Muslim (2606)

Ibn Umar (ﷺ) narrated that Allah's Messenger (ﷺ) said:

إن من البيان لسحراً

"Some eloquence can be (so beautiful that it constitutes) sorcery."[10]

Keywords and Phrases

- **It constitutes sorcery:** Eloquent speech may grasp the hearts of people to the extent that it may turn truth into falsehood or embellish falsehood. Therefore, an ignorant person may be easily influenced by eloquent speech.

General Meaning of the Hadeeth

The Prophet (ﷺ) demonstrates another type of sorcery, namely eloquence, which has a cogent influence on the audience. As a result, an eloquent speech can present falsehood in the form of truth and vice versa. Hence, this Hadeeth censures such a type of magic, which blurs the truth.

Relevance of the Hadeeth to the Chapter

This Hadeeth highlights a type of sorcery, namely deceptive eloquence.

Lessons Drawn from the Hadeeth

- The eloquent speech, which blurs the truth, is a form of influential magic.

- Such a type of eloquence is severely criticized. Yet, eloquence which substantiates the truth and confutes falsehood, is highly recommended.

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[10] Al-Bukhaaree (5146) and Muslim (869)

Important issues of the Chapter

1. Al-'lydfah, At-Tarq, At-Tiyarah are three kinds of Al-Jibt (sorcery/magic).
2. Al-'lyafah, and At-Tarq are explained.
3. Astrology too is a kind of sorcery.
4. Tying knots and blowing over them is also sorcery.
5. An-Namimah (tale bearing, backbiting) is also a form of sorcery.
6. Talking sometimes superfluously and eloquently can too be sorcery.

Chapter Twenty Six

On Soothsayers and the like

One of the wives of the Prophet (ﷺ) narrated that the Prophet (ﷺ) said:

من أتىعرّافاً فسأله عن شيء فصدقه، لم تقبل له صلاة أربعين يوماً

"Whoever goes to a fortuneteller and asks him something and believes in his words, will have his prayer (Salat) rejected for forty days."

(Related by Muslim)

Relevance of the Hadeeth to the Chapter

As soothsayers and the like allege their ability to know the unseen or foretell further events, which is an attribute exclusively belonging to Allah (ﷻ), the author has dedicated this chapter to warning soothsayers and whoever believes them against the severe punishment prepared for them in the Hereafter.

Keywords and phrases

- **And the like:** Such as astrologers, diviners and geomancers.
- **One of the wives of the Prophet (ﷺ) narrated that the Prophet (ﷺ) said:** It refers to Hafsah (رضي الله عنها) who narrated the aforementioned Hadeeth.
- **Will have his prayer (Salat) rejected for forty days:** He will not be rewarded for the prayers offered during the period of forty days.

General Meaning of the Hadeeth

The Prophet (ﷺ) highlights the punishment inflicted upon those who haunt a soothsayer for acquiring knowledge about future events, which is only encompassed by Allah (ﷻ). According to the Hadeeth, those who haunt soothsayers will not receive rewards for the prayers they offer during a period of forty days. This penalty implies a strict warning and a crystal clear prohibition of such an abominable act, which is one of the gravest sins. A soothsayer is thus, more entitled to receive a severer punishment for his wrongdoing.

Relevance of the Hadeeth to the Chapter

This Hadeeth forbids Muslims to go to the soothsayers or the like or believe them, as such an act violates the essence of monotheism.

Lessons Drawn from the Hadeeth

- The prohibition of visiting soothsayers and asking them about the unseen, for this is an act of disbelief.

- The prohibition of soothsaying, as it is regarded a major sin.

- If someone visits a soothsayer without believing him, his prayers will not be accepted for forty days. Moreover, the one who believes a soothsayer is regarded as renouncing what was revealed to Muhammad (ﷺ).

Abu Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said:

من أتى كاهناً فصدقه بما يقول، فقد كفر بما أنزل على محمد صلى الله عليه وسلم

"Whoever visited a soothsayer and believed in his words, has denied the Revelation to Muhammad (ﷺ) (i.e. Qur'aan)."

(Abu Dawud)[11]

The other four Hadeeth collectors[12] and AI-Hakim equally reported this Hadeeth (of Abu Hurayrah ﷺ) and classified it as Saheeh (sound):

من أتى عرافاً أو كاهناً فصدقه بما يقول، فقد كفر بما أنزل على محمد صلى الله عليه وسلم

"Whoever visits a fortuneteller or a soothsayer and believes in his words, has disbelieved in what was revealed to Muhammad (ﷺ)."[13]

ولأبي يعلى بسند جيد عن ابن مسعود موقوفاً.

Abu Ya'la reported a similar Hadeeth from Ibn Mas'ud (ﷺ) with good Isnad but as Mawquf (untraceable).[14]

Keywords and Phrases

- **What has been revealed to Muhammad:** The Qur'aan and Sunnah.

General Meaning of the Hadeeth

The Hadeeth promises a severe punishment for those who visit soothsayers seeking their help to know the unseen. Whoever commits this grave sin is regarded as renouncing what has been revealed to Prophet Muhammad (ﷺ).

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[11] Abu Dawud (3904) and Ahmad in Al-Musnad (2/408, 429 and 476)
[12] The four Hadeeth collectors are Abu Dawud, Ibn Majah, At-Tirmidhi and An-Nasa'i
[13] Al- Hakim in Al-Mustadrak and Ahmad in Al-Musnad (2/429)
[14] Abu Ya'la in his Musnad (Compilation of Hadeeths) (5408), Al-Bazzar in Al-Kashf (2067), and Al-Haythami in Majma' Az-Zawa'id (The Compilation of Additional Hadeeths) (5/118). The Hadeeth is related by Al-Bazzar, and its transmitters are those transmitting the Hadeeths of Al-Bukhaaree or Muslim or both save Hubayrah Ibn Yarim, yet, he is a trustworthy transmitter.

Relevance of the Hadeeth to the Chapter

The Hadeeth stresses the prohibition of visiting soothsayers and threatens those who commit this grave sin.

Lessons Drawn from the Hadeeth

- A Muslim is prohibited to visit soothsayers, ask them about future events or believe their fables. Believing a soothsayer is tantamount to renouncing the Muslim belief.

- It is incumbent upon every Muslim to renounce soothsayers' allegations.

- Visiting a soothsayer and believing him is tantamount to the renunciation of the Muslim Belief.

- Soothsaying is an act of polytheism since it is an allegation of knowing the unseen.

Imran bin Husayn (﵁) narrates in a Marfu` Hadeeth that Allah's Messenger (ﷺ) said:

ليس منا من تَطير أو تُطير له أو تَكهن أو تُكهن له أو سَحر أو سُحر له، ومن أتى كاهناً فصدقه بما يقول، فقد كفر بما أنزل على محمد صلى الله عليه وسلم

"He is not from us who seeks omens or has omens interpreted for him (i.e. At-Tiyarah); or who practices fortunetelling or has his fortune told; or who practices sorcery and magic or goes to have it done for him; and whoever goes to a Kahin (fortuneteller) and believes in what he says has disbelieved in what was revealed to Muhammad (ﷺ)."

(Reported by Al-Bazzar with good chain of narrators)

The same Hadeeth was reported by At-Tabarani in Al-Awsat with a fair chain of narrators from Ibn Abbas (﵁) without the words :

ومن أتى..

"Whoever goes to..."

Imam Al-Baghawi (ﷺ) said:

العراف: الذي يدعي معرفة الأمور بمقدمات يستدل بها على المسروق ومكان الضالة ونحو ذلك وقيل: هو الكاهن والكاهن هو الذي يخبر عن المغيبات في المستقبل وقيل: الذي يخبر عما في الضمير.

"Al-'Arrafis a person who claims to know the matters with fore signs by which he can point to stolen items, the place of lost things and the like." Some said, it is the Kahin; and Kahin is the one who foretells of unseen matters in the future. It is also said that it is the one who informs of the inner secrets".

Abul-Abbas bin Taimiyah (ﷺ) said:

العراف: اسم للكاهن والمنجم والرمال ونحوهم ممن يتكلم في معرفة الأمور بهذه الطرق.

"Al-'Arraf is a name for the fortuneteller and the astrologer (Al-Munajjim), and the diviner (Ar-Rammal), and the like of them who speak of having knowledge of matters in similar ways."

Keywords and Phrases

- **He is not from us:** Those who act upon such practices are not among the followers of Islam or those who apply the Sharee'ah.

- **Who seeks omens (At-Tiyarah):** Tiyarah is the act of seeking evil omens in specific birds or persons.

- **Or has omens interpreted for him:** Those who ask others to practice tiyarah for them.

General Meaning of the Hadeeth

The Prophet (ﷺ) enunciates that whoever practices tiyarah, soothsaying or sorcery, or ask others to practice any form of them for him, is not included among his followers who abide by the Islamic teachings. These practices, however, imply a claim of possessing the knowledge of the unseen, which exclusively belongs to Allah (ﷻ) Alone. Moreover, engaging in such practices corrupts sound belief and minds. In addition, believing those who practice these prohibited matters is an act of disbelief in the Divine Revelation, which is sent down to nullify such pre-Islamic fallacies and safeguard intellect against their evil influences. Similarly, the aforementioned ruling is applied to whoever practices palmistry or believes that constellations have their influence on people's affairs and fortunes.

Imam Al-Baghawi (رحمه الله) and Imam Ibn Taymiyah (رحمه الله) explain that the Arabic word Al-Kahin refers to the soothsayer, the astrologer, the geomancer, and whoever claims to have knowledge of the unseen events. Moreover, Al-Kahin is the name of whoever claims to be able to foretell future events with the aid of the devils. These devils eavesdrop on the angles' talks in the heavens as previously mentioned at the beginning of the Book.

Relevance of the Hadeeth to the Chapter

The Hadeeth strictly prohibits soothsaying and other similar practices. It, moreover, prohibits Muslims from believing the soothsayers.

Lessons Drawn from the Hadeeth

- This Hadeeth stresses the prohibition of claiming the knowledge of the unseen, as it contradicts the concept of monotheism.

- It is similarly prohibited to believe the fables of those who allege their knowledge of the unseen.

- Muslims are duty bound to disprove the soothsayers' fables and renounce their abominable practices.

- Muslims are duty bound to adhere to the Divine Revelation sent down to the Prophet (ﷺ) and to reject whatever contradicts it.

Ibn Abbas (ﷺ) said about those people who write Aba-jad (alphabet - to use in soothsaying, fortunetelling etc.) and gaze at the stars i.e., believe in their influences on the earth:

ما أرى من فعل ذلك له عند الله من خلاق.

"I do not see that whoever does such has any share with Allah (ﷻ)."

Keywords and Phrases

- **Aba-Jad:** It is an Arabic word referring to the Arabic alphabet.
- **Write Aba-Jad:** Use of the letters of the alphabet as a means of foretelling future events.
- **Gaze at the stars:** Those who believe that the celestial bodies have influence on the course of human affairs.

General Meaning of the Tradition

Ibn Abbas (ﷺ) states that those who use the letters of the alphabet and meditate on the celestial bodies with the aim of foretelling future events will have no reward in the Hereafter, and will suffer the same punishment of the soothsayers.

Relevance of the Tradition to the Chapter

This Tradition indicates that learning how to use the letters of the alphabet with intent to claim the knowledge of the unseen, and meditating on the celestial bodies in the belief that they have influence on the course of human affairs, are acts of divination. Therefore, whoever engages in practicing them will be of those who will have no reward in the Hereafter.

Lessons Drawn from the Tradition

- It is prohibited to learn Aba-Jad with intent to claim the knowledge of the unseen, as it contradicts the concept of monotheism. However, learning the alphabet to read or calculate is permissible.
- This Hadeeth stresses the prohibition of practicing astrology, as it results in falling into polytheism.

- Muslims must not be deluded by the science and knowledge acquired by deviant people, for Allah (ﷻ) ultimately leads them to perish.

Important issues of the Chapter

1. Belief in a Kahin and faith in the Qur'aan cannot coexist.

2. Declaration that to do so (i.e. believe in a Kahin) is disbelief.

3. Mention of the one whose fortune is told.

4. Mention of the one for whom an omen is sought.

5. Mention of the one for whom sorcery is done.

6. Mention of the one who learns Aba-jad (use of alphabet in soothsaying or astrology).

7. The difference between the Kahin and the 'Arraf

Chapter Twenty Seven

Curing through Magical Spells (An-Nushrah)

Jabir (ﷺ) narrates:

أن رسول الله صلى الله عليه وسلم سئل عن النشرة فقال: "هي من عمل الشيطان

Allah's Messenger (ﷺ) was asked about An-Nushrah (the act of seeking cure from magical spells/incantation), he (ﷺ) said, "It is one of the deeds of Satan."

Ahmad and Abu Dawud have reported it with good chain of narrators (Isnad).[1]

Imam Abu Dawud reported that when asked by Imam Ahmad bin Hanbal about this (An-Nushrah), he said:

ابن مسعود يكره هذا كله.

"Ibn Mas'ud (ﷺ) disliked all this."

Relevance of the Chapter to the book of Tawheed

In the previous chapter, the author illustrated the legal ruling on sorcery and soothsaying. Now, he explores the legal texts on An-Nushrah. It is usually sought from the devils and sorcerers and is antithetical to the concept of monotheism.

Keywords and Phrases

- **An-Nushrah:** It is incantations and spells recited to those believed to be magically possessed.

- **It is one of the deeds of Satan:** These acts belong to Satan since they include devilish and magical practices.

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[1] Abu Dawud (3868) and Ahmad in Al-Musnad (3/294)

General Meaning of the Hadeeth

Being questioned about the way of treating magically possessed persons which was commonly practiced during the Pre-Islamic Period of Ignorance, the Prophet (ﷺ) maintained that such incantations and spells are of satanic origins since they entail magical practices and acts of polytheism which are prohibited.

Relevance of the Hadeeth to the Chapter

The Hadeeth prohibits An-Nushrah which is deemed as one of the abominable satanic practices.

Lessons Drawn from the Hadeeth

- This Hadeeth prohibits resorting to Nushrah; since it is an act of sorcery that entails disbelief.

- It is recommendable to question scholars about the legal rulings of ambiguous issues.

Qatadah (ﷺ) said:

قلت لابن المسيب: رجل به طب أو يؤخذ عن امرأته، أيحل عنه أو ينشر؟ قال: لا بأس به، إنما يريدون به الإصلاح، فأما ما ينفع فلم ينه عنه. أ.هـــ.

I said to Ibn Al-Musayyab (ﷺ), "A man is under a magical spell or is unable to cohabitate with his wife, should we treat him by An-Nushrah or apply some other means to cure the spell/sorcery?" Ibn Al-Musayyab (ﷺ) replied, "It is alright because they intend restoration or mending. That which benefits is not forbidden."[2]

(Related by Al-Bukhaaree)

Imam Al-Hasan Al-Basri (ﷺ) said:

لا يحل السحر إلا ساحر.

"Only a sorcerer (magician) can break the spell of another sorcerer."

Ibn Al-Qayyim (ﷺ) said:

النشرة: حل السحر عن المسحور، وهي نوعان:

"An-Nushrah is removing the effects of sorcery/spell from the affected one, and it is of two types:

إحداهما: حل بسحر مثله، وهو الذي من عمل الشيطان، وعليه يحمل قول الحسن، فيتقرب الناشر والمنتشر إلى الشيطان بما يحب، ويبطل عمله عن المسحور.

1. The use of magic (sorcery) to remove the effects of another magic and it is an act of Satan to which the comment of Imam Al-Hasan Al-Basri (ﷺ) applies i.e., that the one who performs sorcery and the patient, both get closer to Satan by that which he loves. Satan then removes the effects of magic from the afflicted.

والثاني: النشرة بالرقية والتعوذات والأدوية والدعوات المباحة، فهذا جائز.

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[2] Ibn Al-Musayyab (ﷺ) predicated it on a kind of An-Nushrah which has no sorcery.

2. The effects of magic can be removed by making recitation of Qur'anic verses; by offering legitimate prayers (Ruqyah) as well as by using pharmaceutical preparations. This type of Nushrah is permissible.

Qatadah (The Narrator)

The full name of Qatadah is Qatadah Ibn Du'amah As-Sadusi Al-Basri (ﷺ). He was a trustworthy tabi'i from among the great prolific narrators of Hadeeth. Qatadah (ﷺ) died some years after the year of 110 A.H.; may Allah have mercy on him.

General Meaning of the Two Traditions

In an inquiry about the legal ruling on practicing An-Nushrah, Ibnul Musayyab (ﷺ) gives a fatwa legalizing it on the ground that it is intended for drawing benefit and repelling harm. Ibnul-Musayyab (ﷺ) intends the legal type of An-Nushrah, such as practicing incantation by reciting Allah's Names and Words, in which no prohibited practice is included. However, Al-Hasan's commentary signifies the invalidity of practicing An-Nushrah, on the ground that the influence of a spell can only be broken by sorcerers. However, Al-Hasan's commentary can be interpreted as indicating that a spell is to be broken by a similar spell, and this is the work of Satan. The division of Ibnul-Qayyim (ﷺ) includes the implications of the two aforementioned commentaries. His commentary indicates, in essence, that treating the magically possessed person with lawful remedies, such as reciting the Qur'aan, is permissible, but treating him by means of other spells is, however, impermissible.

Relevance of the Two Traditions to the Chapter

The two traditions provide a detailed account of the legal ruling on An-Nushrah demonstrating what is permissible and what is prohibited.

Important issues of the Chapter

1. Prohibition of An-Nushrah.

2. The difference between the prohibited and what is permitted for the removal of such problems.

Chapter Twenty Eight

What is said regarding Belief in Omens (At- Tataiyur)

Allah the Most Exalted said:

أَلَآ إِنَّمَا طَٰٓئِرُهُمۡ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ١٣١

"Verily, their evil omens are with Allah but most of them know not."

(Soorah Al-A'raaf 7:131)

Allah the Most Exalted said:

قَالُواْ طَٰٓئِرُكُم مَّعَكُمۡۚ أَئِن ذُكِّرۡتُمۚ بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ١٩

"They (Messengers) said: Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people Musrifun (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah)."

(Soorah Yasin 36:19)

Relevance of the Chapter to the Book of Tawheed

Since believing in evil omens is a form of polytheism, which violates the principle of monotheism or at least impairs its perfection, the author dedicates this chapter to warning Muslims against such an act.

Keywords and Phrases

- **Their evil omens:** It means that their fate is predestined by Allah (سبحانه وتعالى).

- **With Allah:** Pessimism afflicts the disbelievers by Allah's command due to their disbelief in him and their denial of his books and Messengers.

- **Your evil omens:** Their fate and whatever befalls them.

- **Be with you:** The disbelievers' evil consequences are caused by their deeds, their disbelief and their rejection of the admonitions conveyed to the through messengers.

- **Because you are admonished?** When the disbelievers (dwellers of the town[3]) were exhorted, they accused the Messengers of Allah (ﷻ) of being an evil omen by saying:

قَالُوٓا۟ إِنَّا تَطَيَّرْنَا بِكُمْ ۖ

"Indeed, we consider you a bad omen"[4]

- **Nay, but you are a people Musrifun (transgressing people):** It means that due to your transgression, you were afflicted with pessimism. Transgression it equivalent to corruption, which connotes violation of all proper limits.

General Meaning of the Two Qur'anic Verses

The First Qur'anic Verse: When afflicted with a scarcity of resources or a drought, the people of Pharaoh used to accuse Moses (عليه السلام) and his companions of being evil omens. However, Allah, Exalted and Glorified be He, confirms that whatever evil comes to them is by His Will and Command as a punishment for their disbelief. Then, Allah (ﷻ) depicts them as ignorant and devoid of any contemplation. Had they pondered over what afflicted them, they would have known that Moses (عليه السلام) brought nothing but blessings, good and success for those who believed in him and followed his message.

The Second Qur'anic Verse: Allah, Exalted be He, refutes the fallacies of those who renounce His Messengers and accuse them of being the source of all calamites. Allah (ﷻ), moreover, argues that the cause of such calamities is evil deeds and their own disbelief. It would have been better for the disbelievers to respond to the admonitions of the Messengers so as to avoid such calamities. However, they were transgressors and, thus, were afflicted with such calamities and evil omens.

Relevance of the Two Qur'anic verses to the Chapter

Allah (ﷻ) states that believing in bad omens is one of the false beliefs commonly retained by the Arabs pagans and polytheists. Therefore, Allah (ﷻ) abhors their doing and dispraises them.

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[3] It is said that the town was Antioch (Antakya)

[4] Soorah Yasin 36:18

Lessons Drawn from the Two Verses

- Believing in bad omens is one of the beliefs of the Arab pagans and the polytheists.

- The Qur'anic verses affirm the verity of Predestination and Divine Decree.

- Calamities and afflictions are mainly caused by the commitment of sins and other acts of disobedience.

- It is stated in the first Qur'anic verse that ignorance is dispraised as it makes people unaware of polytheism and its means and eventually leads them to fall into it.

- According to the second Qur'anic verse, people should respond to admonitions. Renouncing sincere advice is one of the qualities of the disbelievers.

- Revelations sent down to Allah's Messengers are always the source of all goodness and blessings.

Narrated Abu Hurayrah (ﷺ) that Allah's Messenger (ﷺ) said:

لا عدوى، ولا طيرة، ولا هامة، ولا صفر

"(There is) no 'Adwa (contagion of disease without Allah's Permission), nor is At-Tiyarah (any bad omen from birds), nor is there any Hamah (the omen of the night bird i.e., owl), nor is there (any bad omen in the month of) Safar."

In Muslim's Saheeh the following words are added:

ولا نوء، ولا غول

"... and no Naw' (constellation) and no Ghoul (ghost etc.)"[5]

(Related by Bukhaaree and Muslim)[6]

Keywords and Phrases

- **No 'Adwa (contagion):** No contagious disease is transmitted to others without Allah's Will. The reason is that people pf the Pre-Islamic Period of Ignorance used to believe that the contagious disease would transmit to others by itself, not by Allah's Will.

- **Tiyarah:** No taking of evil omens in birds, names, certain spots or persons.

- **Hamah:** It refers to the owl. The Arab pagans used to take the owl as an evil omen. The Hadeeth came to invalidate such an act.

- **Safar:** Some scholars maintain that is refers to the parasites which infest the stomach and intestines of humans and cattle, while other view that it refers to the pagan belief that the arrival of the month of Safar bodes evil. So, the Hadeeth came to invalidate such belief.

- **Naw':** The belief that the position of the stars exclusively affects the climate without a divine intervention.

- **Ghoul:** It refers to the spirit or demon. The disbelievers claimed that such spirits could mislead them from their ways and even kill them. Thus, the Hadeeth

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[5] Naw': Constellation in the path of moon or a division of time connected with the phases of the moon. Ghoul: Fictitious monster often invoked to scare children like ghost etc.

[6] Al-Bukhaaree (5757) and Muslim (2220) (106)

invalidated such beliefs and explained that such things could not mislead or kill anyone.

General Meaning of the Hadeeth

The Prophet (ﷺ) invalidated what the Arabs pagans used to believe in such as taking birds, months, stars, demons and evil spirits as evil omens. They used to believe that such things would cause harm. Besides, they used to believe that disease could infect people without a divine intervention. Therefore, the Prophet (ﷺ) warded off such superstitious beliefs and called people to exclusively rely on Allah (ﷻ) and keep steadfast in pure belief.

Relevance of the Hadeeth to the Chapter

The Hadeeth invalidates seeking evil omens, which is a pagan belief.

Lessons Drawn from the Hadeeth

- The Hadeeth invalidates taking evil omens in specific birds, names or persons.
- The Hadeeth similarly invalidates the pagan belief that contagious diseases are conveyed without a divine intervention.
- It also invalidates taking owls and the month of Safar as evil omens.
- The Hadeeth similarly invalidates the belief that celestial bodies influence the fall of rain and the change of weather.
- It also nullifies the superstition of ghouls.
- A Muslim is incumbent to rely on Allah (ﷻ) and trust in Him.
- In order to attain perfect belief, one should be aware of the means leading to polytheism.
- It is impermissible to take specific colours, figures or infected persons as evil omens.

Anas (ﷺ) is reported to have heard the Prophet (ﷺ) saying:

لا عدوى ولا طيرة، ويعجبني الفأل. قالوا: وما الفأل؟ قال: (الكلمة الطيبة).

"No Adwa (contagion) and no Tiyarah (bad omen) but Al-Fa'l pleases me." So they asked, "What is Al-Fa'l?" He (ﷺ) answered, "It is the good word."

(Bukhaaree and Muslim)[7]

Relevance of the Hadeeth to the Chapter

It indicates that seeing good words is permissible unlike the act of seeing evil omens.

Lessons Drawn from the Hadeeth

- Seeing a good word is not among the acts of tiyarah.
- The Hadeeth explains the good word as the nice word.
- It is incumbent upon each Muslim to trust Allah (ﷻ) exclusively. A Muslim is also prohibited to mistrust Him.
- The difference between good words and evil omens:
    1. Good words are always agreeable and pleasing in nature.
    2. A good word entails putting trust in Allah (ﷻ), and man is commanded to trust Allah (ﷻ).
    3. Evil omens are always displeasing in nature.
    4. Evil omens indicate mistrust in Allah (ﷻ), and man is prohibited to mistrust Allah (ﷻ).

[7] Al-Bukhaaree (5756) and Muslim (2224)

With valid Isnad, Abu Dawud reported that Uqbah bin Aamir (ﷺ) said:

: ذكرت الطيرة عند رسول الله صلى الله عليه وسلم فقال: (أحسنها الفأل، ولا ترد مسلماً فإذا رأى أحدكم ما يكره فليقل: اللهم لا يأتي بالحسنات إلا أنت، ولا يدفع السيئات إلا أنت، ولا حول ولا قوة إلا بك).

At-Tiyarah (taking bad omens) was once mentioned before Allah's Messenger (ﷺ) and he (ﷺ) said, "The best form of it is Al-Fa'l (optimism or the expectation that a event will occur by Allah's Permission). It does not prevent a Muslim from his object. Whenever any of you sees something he dislikes he should pray: 'O Lord, none but You bring good things! None but you prevent evil things! There is no power and no strength except in You.' "[8]

Uqbah Ibn Aamir Al-Qurashi (The Narrator)

The full name of the narrator is Uqbah Ibn Aamir Al-Qurashi (ﷺ), and it is said that his surname was Al-Juhani Al-Makki, may Allah be pleased with him.

Keywords and Phrases

- **It does not prevent a Muslim from his object:** The disbelievers may, however, be discouraged from what he intends to do due to his belief in evil omens.

- **None but You bring good things:** Seeking omens can never bring a benefit or avert harm.

General Meaning of the Hadeeth

The narrator related that omens were mentioned before the Prophet (ﷺ) to explain their legal ruling to people. The Prophet (ﷺ) declared the invalidity of taking evil omens. He (ﷺ) further expounded that Fa'l, which was explained as the good word, was classified as a good omen and was thus permissible. Moreover, the Prophet (ﷺ) demonstrated that omens should never discourage a Muslim from fulfilling his objective. A believer firmly believes that no harm or benefit may affect him without Allah's Will. On the contrary, such evil omens may deter a disbeliever from accomplishing his ends. The Prophet (ﷺ), however, guided Muslims to the proper invocation they should say in case they were obsessed with evil omens. The aforementioned invocation implies the attachment of the Muslim's heart to Allah (ﷻ), for only He (ﷻ) brings good and eliminates evil, and there is neither power nor strength save in Him.

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[8] Abu Dawud (3719)

Relevance of the Hadeeth to the Chapter

The Hadeeth invalidates all forms of omens with the exception of good ones (i.e. good words). It further provides the means of eliminating evil omens.

Lessons Drawn from the Hadeeth

- The Hadeeth invalidates evil omens and offers the proper invocation recited when one is obsessed with them.

- Evil omens, according to the Hadeeth, may be eliminated by trusting Allah (ﷻ) exclusively and relying on Him.

- A good and pleasing word is included in good omens.

- A Muslim is incumbent to exclusively rely on and trust Allah (ﷻ). He should also believe that there is no strength or power but in Him.

It is narrated from Ibn Mas'ud (ﷺ) in a Marfu` Hadeeth:

الطيرة شرك، الطيرة شرك، وما منا إلا، ولكن الله يذهبه بالتوكل

"At-Tiyarah is Shirk, At-Tiyarah is Shirk. There is none among us who does not feel something in his heart about At-Tiyarah. But Allah (ﷻ), due to deep trust in Him, removes it."

(This Hadeeth was reported by At-Tirmidhi and Abu Dawud.)[9]

وجعل آخره من قول ابن مسعود

And it is stated that its last part is the statement of Ibn Mas'ud.

Keywords and Phrases

- **At-Tiyarah is Shirk:** It may be regarded so because it involves attaching the heart to others besides Allah (ﷻ).
- **Allah (ﷻ), due to deep trust in Him, removes it:** Sincere belief and reliance on Allah (ﷻ) remove the consequences of evil omens.
- **There is none among us who does not feel something in his heart about At-Tiyarah. But Allah, due to deep trust in Him, removes it:** It is a saying of Ibn Mas'ud (ﷺ) who directed it to his contemporaries and followers. This is the sound view, as belief in evil omen is an act of polytheism and the Prophet (ﷺ) is protected from falling into it.

General Meaning of the Hadeeth

In order to affirm the prohibition of believing or retaining evil omens, the Prophet (ﷺ) ruled it an act of polytheism. This is substantiated by the fact that such an act involves attachment of the heart to others besides Allah (ﷻ) and mistrusting him.

Relevance of the Hadeeth to the Chapter

The Hadeeth affirms that the belief in evil omens is an act of polytheism.

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[9] Abu Dawud (3910) and At-Tirmidhi (1614) and said, It is a hasan (good) Saheeh (authentic) Hadeeth

Lessons Drawn from the Hadeeth

- Belief in evil omens is a form of polytheism, as it implies the attachment of heart to other objects besides Allah (ﷻ).

- It is recommended to repeat legal rulings so that it may be easily kept by heart.

- Exclusive reliance on Allah (ﷻ) eliminates the consequences of evil omens.

Ahmad reported from Ibn 'Amr (ﷺ) the following Hadeeth:

من ردته الطيرة عن حاجة فقد أشرك قالوا: فما كفارة ذلك؟ قال: (أن تقول: اللهم لا خير إلا خيرك، ولا طير إلا طيرك، ولا إله غيرك).

"Whoever is turned back by At-Tiyarah (bad omens) has committed Shirk" They asked, "What makes the atonement for such a sin?" The Prophet (ﷺ) answered, "To say: 'O Lord, there is no good except the good which You bestow. There is no evil except the evil which You decree. And there is no true God except You.' " [10]

Fadl bin Abbas (ﷺ) is reported to have said:

إنما الطيرة ما أمضاك أو ردك.

"At-Tiyarah is that which causes you to carry something out or that turns you back (from your mission)."

(Musnad Ahmad)[11]

Abdullah Ibn Amr (The Narrator)

The full name of the narrator of the first Hadeeth is Abdullah ibn Amr Ibnul-'As (ﷺ). He was one of the early Companions who narrated numerous Hadeeths; may Allah be pleased with him.

Al-Fadl Ibnul-Abbas

Al-Fadl Ibnul-Abbas Ibn Abdul-Muttalib (ﷺ) was the Prophet's paternal cousin.

Keywords and Phrases

- **Has committed Shirk**: Because such a person does not rely sincerely on Allah (ﷻ) as he attaches his heart to others besides him.

- **And there is no true God except You:** No deity deserves to be worshipped besides Allah (ﷻ).

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[10] Ahmad (2/220)
[11] Ahmad (1/213)

General Meaning of the Hadeeth

The Prophet (ﷺ) explained that the prohibited form of omen, which is regarded as an act of polytheism, discourages a man from accomplishing his aim. Therefore, when a person is hindered by evil omen from taking a journey or accomplishing something, he ultimately falls into polytheism by renouncing true reliance on Allah (ﷻ). According to the Hadeeth, those who do not subject themselves to omens are consequently influenced by them. The Prophet (ﷺ), moreover, provides the proper invocations which have to be recited when one is afflicted with evil omens. These invocations express sincere belief in Allah (ﷻ) and true reliance on Him.

Relevance of the Two Hadeeths to the Chapter

The two Hadeeths demonstrates the true significance of evil omens.

Lessons Drawn from the Two Hadeeths

- Belief in evil omens is an act of polytheism.

- Evil omens which entail polytheism usually drive man to subject himself to their evil consequences.

- Pessimism that does not discourage man from accomplishing his ends is not regarded a form of believing in evil omens.

- It is recommended to be aware of the invocations which are pronounced to guard one from being affected by evil omens.

Important issues of the Chapter

1. Reminding the meanings of the verses:

أَلَآ إِنَّمَا طَـٰٓئِرُهُمۡ عِندَ ٱللَّهِ وَلَـٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ﴿١٣١﴾

"Verily, these evil omens are with Allah but most of them know not"[12]

And

قَالُواْ طَـٰٓئِرُكُم مَّعَكُمۡۚ

"Your evil omens be with you".[13]

2. Repudiation of contagion of disease.
3. Negation of any bad omen (no At-Tiyarah)
4. Repudiation of Hamah (Omen in the night-bird i.e. owl).
5. Negation of any bad omen in the month of Safar.
6. Al-Fa'l is not prohibited but in fact it is desirable.
7. Explanation of Al-Fa'l in detail.
8. There is no harm if such suspicion falls on the hearts while disliking it. Indeed, Allah (سبحانه وتعالى) will provide safety, due to deep trust in Him.
9. What should be said if such feelings occur.
10. Declaration that At-Tiyarah is Shirk.
11. Explanation of blameworthy and condemned At-Tiyarah.

[12] Soorah Al-A'raaf 7:131
[13] Soorah Yasin 36: 19

Chapter Twenty Nine

What is said regarding Astrology (At- Tanjeem)

Imam Al-Bukhaaree recorded in his Saheeh that Qatadah (ﷺ) said:

خلق الله هذه النجوم لثلاث: زينة للسماء ورجوماً للشياطين، وعلامات يهتدى بها. فمن تأول فيها غير ذلك اخطأ، وأضاع نصيبه، وتكلف ما لا علم له به.

"Allah created the stars for three purposes: (1) As ornaments of the heavens; (2) As missiles against the devils; (3) As signposts for the guidance of travellers. Whoever interprets otherwise has mistaken. Such a person is to lose his Reward (on the Day of Resurrection), and takes upon himself that which is outside his knowledge."[1]

Relevance of the Chapter to the Book of Tawheed

Some forms of studying the stars are forbidden for they entail the conviction that the knowledge of the unseen is shared by others besides Allah (ﷻ). These forms of astrology also entail the attachment of the hearts to others besides Him. Finally, such practices imply the conviction that celestial bodies have an influence on the natural earthly occurrences and human affairs. For all these reasons, practicing astrology contradicts true belief in Allah (ﷻ). Therefore, this topic will be elaborated on in the present chapter to know both permissible and impermissible practices in this regards.

Keywords and Phrases

- **Allah created the stars for three purposes:** These purposes were indicated in the Noble Qur'aan.

- **As ornaments of the heavens:** The meaning is derived from the Qur'anic verse that reads:

وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ

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[1] It is related by Al-Bukhaaree as a mu'allaq (suspended) Hadeeth in the chapter entitled The Beginning of Creation, section of celestial bodies (p. 614), published by Baytul-Afkar Ad-Dawliyyah (House of the International Thoughts).

"And We have certainly beautified the nearest heaven with lamps (i.e. stars)"[2]

- **As missiles against the devils:** It refers to the verse that reads:

وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ

"... and have made (from) them what is thrown at the devils..."[3]

- **As signposts for the guidance of travellers:** Travellers are usually guided by stars which show them basic directions. This meaning is maintained in the Qur'anic verse which reads:

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ ۗ

"And it is He who has placed for you the stars that you may be guided by them through the darknesses of the land and sea..." [4]

Whoever claims more than three things mentioned by Allah (ﷻ) is this regard, is mistaken. Thus, if someone claims that through the stars he can know future events, then he claims something of the Unseen.

- **Lost his reward:** The person, who consumes all time deriving further benefits of the stars which are not maintained in the Hadeeth, is regarded as losing his time and effort in this life.

General Meaning of the Tradition

Qatadah (رحمه الله) mentioned the wisdom behind the creation of the stars (as maintained in the Qur'aan) as a reply to some of his contemporaries who wrongly believed that stars were created for more than what Allah (ﷻ) maintained in His Book (the Qur'aan). Such people claimed so out of their ignorance. Besides, they wasted their lives in seeking knowledge, which would definitely harm them. The same ruling applies to whoever seeks the truth form sources other than the Book of Allah (ﷻ) and the Sunnah of the Prophet (ﷺ).

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[2] Soorah Al-Mulk 67: 5
[3] Soorah Al-Mulk 67: 5
[4] Soorah Al-An'am 6:97

Relevance of the Tradition to the Chapter

The report demonstrates the wisdom of the creation of the stars (as mentioned in Allah's Book). Moreover, it is considered an argument against those who claim that the stars are created for reasons not maintained in the Qur'aan.

Lessons Drawn from the Tradition

- The report expounds the wisdom behind the creation of the stars as maintained in the Noble Qur'aan.

- It further refutes the fallacies of those who claim that the stars are created for reasons not maintained in the Noble Qur'aan.

- People have to resort to the Book of Allah (ﷻ) in order to distinguish the truth form falsehood.

- Whoever seeks guidance from sources other than the Book of Allah (ﷻ) and the Sunnah of His Prophet (ﷺ), ultimately deviates from the truth, wastes his life in vain and charges himself with that which he cannot realize.

Harb (ﷺ) has reported:

ورخص في تعلم المنازل أحمد وإسحاق. وكره قتادة تعلم منازل القمر، ولم يرخص ابن عيينة فيه

"The learning of the lunar phases was permitted by Ahmad (ﷺ) and Ishaq (ﷺ), discouraged by Qatadah (ﷺ) and prohibited by 'Uyaynah (ﷺ)."

Profiles

- **Harb Al-Kirmani:** He was regarded as one of Ahmad's great disciples.
- **Ahmad:** Imam Ahmad Ibn Hanbal.
- **Ishaq:** Ishqa Ibn Rahuwayh.
- **Ibn 'Uyaynah:** He is Sufyan Ibn 'Uyaynah.

Keywords and Phrases

- **Lunar phases:** There are twenty-eight phases or positions of the moon (i.e. the moon moves to a different phase each night).

The Objective of the Tradition

The tradition elucidates the difference of opinion among scholars regarding the learning of lunar phases. Learning these phases may help realize the proper direction of prayer, time of obligatory prayers and the four seasons. Some scholars prohibited learning such phases while other allowed it. Therefore, acquiring the knowledge of astrology is absolutely prohibited since it entails grave deviation from the straight path.

Abu Musa (ﷺ) is reported to have said that Allah's Messenger (ﷺ) said:

ثلاثة لا يدخلون الجنة: مدمن الخمر، وقاطع الرحم، ومصدق بالسحر

"Three (types of people) will not enter Paradise: (1) The habitual wine (alcohol) drinker; (2) The one who severs blood relations; (3) The believer in sorcery (and astrology is among it)."

(Ahmad and Ibn Hibban has mentioned this Hadeeth in his Saheeh).[5]

Abu Musa (The Narrator)

The full name of the narrator is Abu Musa Abdullah Ibn Qays Al-Ash'ari (ﷺ). He was a well-known honourable Companion of the Prophet (ﷺ). He died as Kufa in 50 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Three (types of people) will not enter Paradise:** It implies a kind of threat.
- **The habitual wine (alcohol) drinker:** The person who habitually drinks wine until he dies without repenting his sins.
- **The believer in sorcery (and astrology is among it):** Astrology is a kind of magic as demonstrated in the Hadeeth in which the Prophet (ﷺ) says:

من اقتبس شُعبة من النجوم فقد اقتبس شعبة من السحر

"If anyone acquires any knowledge of astrology, he acquires a branch of magic."

General Meaning of the Hadeeth

The Prophet (ﷺ) warns Muslims that there will be three persons who will not be admitted to Paradise. The first is the one who habitually drinks wine; the second is the one who does not observe the duties of family ties that Allah (ﷻ) commands him/her to observe; and the third is the one who believes in sorcery which includes many types and forms such as astrology.

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[5] Ahmad in Al-Musnad (4/399) and Ibn Hibban in Mawarid Az-Zaman (1380, 1381)

Relevance of the Hadeeth to the Chapter

The Hadeeth implies a kind of threat directed to whoever believes in sorcery which involves astrology; the topic of this chapter.

Lessons Drawn from the Hadeeth

- It is prohibited to practice astrology which is deemed as one of the major sins. Therefore, whoever believes in it will not be admitted to Paradise.

- It is similarly prohibited to drink wine. The Hadeeth entails a severe threat for those who die without repenting of such a major sin.

- The Muslim is incumbent to maintain family ties.

- A Muslim is incumbent to denounce all forms of sorcery.

Important issues of the Chapter

1. The wisdom of creating the stars.

2. The refutation of those who claim otherwise.

3. Mention of the difference of opinions regarding study of the lunar phases.

4. The punishment promised for those who believed in any aspect of sorcery though knowing fully well that sorcery is falsehood.

Chapter Thirty

Seeking Rain through the Lunar Phases (Constellation)

Allah the Most Exalted said:

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾

"And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief) (and say that we have rained because of such and such lunar phase and such and such star)!"

(Soorah Al-Waqi'ah 56:82)

Relevance of the Chapter to the book of Tawheed

The compiler dedicates this chapter to warning Muslims against attributing rainfall to the stars and believing in their influence, for this belief is considered major polytheism just as believing that the dead and the absent possess the power to benefit and harm. Moreover, if a Muslim believes that the stars are just the cause of rain without attributing influence to them, he commits an act of minor polytheism.

Keywords and Phrases

- **Seeking Rain through the Lunar Phases:** There are twenty-eight phases for the moon. Allah, Exalted be He, says:

وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾

"And the moon - We have determined for it phases"[6]

In other words, the moon moves to one position each night and it becomes full on the fourteenth night, and then it begins to lessen and so on. Those phases are

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[6] Soorah Yasin 36: 39

called stars, as the moon looks different at each phase. In the Pre-Islamic Period, Arabs used to attribute rainfall to the movements of the stars and the positions of the planets and the moon. They would say, "We have received rain due to such-and-such a star."

- **And instead (of thanking Allah) for the provision He gives you:** Instead of thanking Allah (ﷻ) for His provision, the disbelievers deny the Noble Qur'aan.

- **You deny Him:** This is when you attribute the blessings of Allah (ﷻ) to anyone other than Him. For example, you may say, "We have received rain due to such-and such- star".

General Meaning of the Qur'anic Verse

Allah, Exalted and Glorified be He, disapproves of the polytheists who deny the blessings of Allah (ﷻ), as they attribute rainfall to stars. Besides, Allah (ﷻ) informs us that such sayings are nothing but absolute lies. This is due to the fact that rain falls out of Allah's favour and His Divine Decree and the creatures have nothing to do with it.

Relevance of the Qur'anic Verse to the Chapter

Allah, Exalted and Glorified be He, disapproves of attributing rainfall to the movements of stars and planets and He calls this belief a lie.

Lessons Drawn from the Qur'anic Verse

- The falseness of attributing rainfall to the movements of stars.

- Attributing rainfall to stars or planets is a lie.

- The obligation of thanking Allah (ﷻ) for His blessings as well as attributing rainfall to His Favour and Benevolence.

Abu Malik Al-Ash'ari (ﷺ) narrated Allah's Messenger (ﷺ) as saying:

أربعة في أمتي من أمر الجاهلية لا يتركوهن: الفخر بالأحساب، والطعن في الأنساب، والاستسقاء بالنجوم، والنياحة

"My Ummah will not abandon four undesirable matters from the Period of Ignorance (period previous to Islam). They are: (1) Over pridefulness in ancestors; (2) Defaming or slandering someone's lineage; (3) Seeking rain according to the stars, i.e. believing that falling star causes the rain on the earth; and (4) Lamentation and wailing of women for the dead."

He (ﷺ) further said:

النائحة إذا لم تتب قبل موتها تقام يوم القيامة وعليها سربال من قطران ودرع من جرب

"If the bewailing woman does not repent before her death, she will be raised on the Day of the Resurrection covered with a dress of liquid pitch, and a cloak of itches."

(Saheeh Muslim)

Abu Malik (The Narrator)

The full name of the narrator is Abu Malik Al-Harith Ibnul-Harith Ash-Shami (ﷺ). He was one of the Prophet's Companions; may Allah be pleased with him.

Keywords and Phrases

- **From the Period of Ignorance (period previous to Islam):** It refers to the Pre-Islamic Period of Ignorance. It is called so due to the fact that there was excessive ignorance in such an era. Every tradition or practice contradicting what has been revealed to the Prophet is deemed an act of ignorance.

- **Not abandon:** Such matters will be always practiced by some of this nation, whether people are aware of their prohibition or not.

- **Dress of liquid pitch:** Liquid copper will be poured over the wailing woman until it takes the form of a garment on her body

General Meaning of the Hadeeth

The Prophet (ﷺ) informs us that some of the traits of the people before the coming of Islam will remain in this nation. There are four of such traits:

1. Boasting of the nobility of one's ancestors. This is despite the fact that piety is the measure of honour and nobility.

2. Slandering the ancestors of others.

3. Attributing rainfall to stars and planets.

4. Excessive mourning and wailing over the dead.

Then the Prophet (ﷺ) stresses the punishment prepared for the wailing woman who dies before repenting. On the Day of Resurrection, such a woman will be made to wear a garment made of melted copper which will stick to her body and cause her great suffering.

Relevance of the Hadeeth to the Chapter

The Hadeeth provides a proof of the prohibition of seeking rain from stars or planets pointing out that such a tradition prevailed in the Pre-Islamic period of Ignorance.

Lessons Drawn from the Hadeeth

- It is prohibited to seek rain from stars or planets. Further, it is asserted that such a tradition was amongst the deviant practices that prevailed in the Pre-Islamic Period of Ignorance.

- Not all Muslims renounce the polytheistic traditions of the Pre-Islamic Period of Ignorance.

- Traditions and practices that were prevalent in the Pre-Islamic Period of Ignorance, are dispraised in Islam.

- It is prohibited to imitate the traditions of the Pre-Islamic Period of ignorance.

- It is prohibited to boast about the nobility of one's ancestors. Such a tradition is one of the Pre-Islamic customs of ignorance.

- It is prohibited to defame or slander others' ancestors.

- Wailing over the deceased is prohibited, and its punishment is grave since it is one of the major sins.

- Repentance expiates one's sins, however grave they may be.

- A Muslim may be possessed of a trait of those which prevailed in the Pre-Islamic Period of Ignorance, and yet this dose not renders him a disbeliever.

Narrated Zayd bin Khalid Al-Juhani (﵁):

صلى لنا رسول الله صلى الله عليه وسلم صلاة الصبح بالحديبية على إثر سماء كانت من الليل، فلما انصرف أقبل على الناس فقال: (هل تدرون ماذا قال ربكم؟) قالوا: الله ورسوله أعلم. قال: (قال: أصبح من عبادي مؤمن بي وكافر، فأما من قال: مطرنا بفضل الله ورحمته، فذلك مؤمن بي كافر بالكوكب، وأما من قال: مطرنا بنوء كذا وكذا، فذلك كافر بي مؤمن بالكواكب).

Allah's Messenger (ﷺ) - led us in the Fair prayer at Hudaybiyah after a rainy night. On completion of the Salat (prayer), he (ﷺ) faced the people and said, "Do you know what your Lord has said (revealed)?" The people replied, "Allah and His Messenger know better." He (ﷺ) said, "Allah has said, 'In this morning, some of Ibadi (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the blessings and the mercy of Allah is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star, is a disbeliever in Me and believer in the star.' "

(Al-Bukhaaree and Muslim)

ولهما من حديث ابن عباس بمعناه وفيه قال بعضهم: لقد صدق نوء كذا وكذا، فأنزل الله هذه الآيات:

Al-Bukhaaree and Muslim also have a similar Hadeeth from Ibn Abbas (﵁) where it has been said that Allah (ﷻ) revealed the following verses (Soorah Waqi'ah 56:75-82); when some said that it rained because of such and such a star:

﴿ فَلَآ أُقۡسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ٧٥ وَإِنَّهُۥ لَقَسَمٌ لَّوۡ تَعۡلَمُونَ عَظِيمٌ ٧٦ إِنَّهُۥ لَقُرۡءَانٌ كَرِيمٌ ٧٧ فِي كِتَٰبٍ مَّكۡنُونٍ ٧٨ لَّا يَمَسُّهُۥٓ إِلَّا ٱلۡمُطَهَّرُونَ ٧٩ تَنزِيلٌ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٨٠ أَفَبِهَٰذَا ٱلۡحَدِيثِ أَنتُم مُّدۡهِنُونَ ٨١ وَتَجۡعَلُونَ رِزۡقَكُمۡ أَنَّكُمۡ تُكَذِّبُونَ ٨٢

"So I swear by Mawaqi (setting or the mansions etc.) of the stars (they traverse). And verily, that is indeed a great oath, if you but know. That (this) is indeed an honourable recital (the Noble Qur'aan). In a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfuz). Which (that Book with Allah) none can touch but those who are pure from sins (i.e. the angels). A Revelation (this Qur'aan) from the Lord of the 'Alamin (mankind, jinns and all that exists). It is such a talk (this Qur'aan) that you (disbelievers) deny? And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)!"

Zayd Ibn khalid Al-Juhani

He is a well-Known Companion; may Allah be please with him. He belonged to the tribe of Juhaynah and was born in Medina.

Keywords and Phrases

- **Hudaybiyah:** It was named after the name of a well near Mecca. It is now called Ash-Shimisi.
- **Disbelievers:** It refers to a person that has committed minor disbelief.
- **It rained because of a particular star:** It means attributing rainfall to others besides Allah(ﷻ) while believing that the one causing it to fall is Allah (ﷻ).
- **I swear by:** Allah, Exalted be He, swears by whatever He wishes of his creatures.
- **Mawaqi (setting or the mansions etc.) of the stars:** This denotes the stars' position of rising and setting according to the majority of exegetes.

General Meaning of the Hadeeth

The venerable Companion Zayd Ibn Khalid (ﷺ) reports the instructions of the Prophet (ﷺ) concerning rainfall, and what a Muslim ought to say on the occasion of the rainfall. The Prophet (ﷺ) relates that when His Lord (ﷻ) tested people through sending down rain to relieve them, they divided into two groups: while some acknowledged the favour of Allah (ﷻ) and showed their gratitude by attributing rainfall to Him Alone, others repudiated his favour and attributed rainfall to the rising or setting of a particular star. Thereupon, the reaction of the first group was considered an act of faith, while that of the second group an act of disbelief.

Ibn Abbas (ﷺ) narrated that the above-mentioned verses were revealed to confute the claim of attributing rainfall to stars.

Relevance of the Hadeeth to the Chapter

This Hadeeth is closely related to the chapter since it indicates the prohibition of attributing rainfall to stars deeming it a kind of disbelief and a mere lie.

Lessons Drawn from the Hadeeth

- It is prohibited to attribute the rainfall to stars. This heinous act is deemed a kind of disbelief.

- Muslims are duty-bound to instruct people and forewarn them of what impairs the purity of faith.

- It is obligatory to express gratitude to Allah (ﷻ) for His blessings, and it is prohibited to attribute those blessings to anyone other than Allah (ﷻ).

- Raising questions to invoke answers is an effective method of teaching and is thus highly recommended.

- When a person is asked about a matter and fails to produce an effective answer, he has to refer it to the knowledgeable.

- The Ever-Bountiful and the Ever-Merciful are two attributes of Allah (ﷻ).

- There are kinds of disbelief that do not drive a Muslim out of the fold of Islam.

Important issues of the Chapter

1. Explanation of the verses in Al-Waqi 'ah (56: 75-82).

2. The four undesirable customs of the pre-Islamic period.

3. The Kufr (disbelief) contained in some of them.

4. That some acts of disbelief do not expel one from the religion (of Islam).

5. The Statement of Allah (ﷻ):

"In this morning, some of Ibddi (my slaves) remained as true believers and some became disbelievers..." due to the favor bestowed upon them (of rain).

6. The understanding of Iman in such a circumstance.

7. The understanding of Kufr (disbelief) in such a circumstance.

8. The understanding of his statement in response to some who verified: "It rained because of such and such star."

9. The scholar's teaching to students by way of a question to explain the issue as the Prophet (ﷺ) said: "Do you know what your Lord (ﷻ) has said (revealed)?"

10. Punishment promised to the bewailing women.

Chapter Thirty One

Love for Allah

Allah the Most Exalted said:

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا
لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.

(Soorah Al-Baqarah 2: 165)

Relevance of the Chapter to the Book of Tawheed

The love for Allah, Exalted be He, is the essence of Islam. When one's love for Allah (﷾) is perfect, one's faith becomes perfect; and when this love is blemished, one's belief in the Oneness of Allah (﷾) becomes imperfect. Therefore, the author dedicates this chapter to demonstrating that subject.

General Meaning of the Qur'anic Verse

According to this Qur'anic verse, Allah, Exalted be He, informs us of the state of the polytheists in this world and the punishment that will be inflicted on them in the Hereafter; they set some of Allah's creatures up as equals and counterparts to Him. Besides, the polytheists render love and glorification to such false deities like those they render to Allah (﷾). Moreover, Allah, Glorified be He, indicates that the believers sincerely love Allah (﷾) and dedicate all their other acts of worship to Him.

Lesson Drawn from the Qur'anic Verse

- Whoever renders love to anyone equal to the love he renders to Allah (﷾) is regarded to have committed major polytheism.

- Some polytheists may have a lot of love for Allah (﷾). However, their love for Allah (﷾) will avail them nothing, unless it is sincerely dedicated to Him Alone.

Allah Almighty said:

قُلۡ إِن كَانَ ءَابَآؤُكُمۡ وَأَبۡنَآؤُكُمۡ وَإِخۡوَٰنُكُمۡ وَأَزۡوَٰجُكُمۡ وَعَشِيرَتُكُمۡ وَأَمۡوَٰلٌ ٱقۡتَرَفۡتُمُوهَا
وَتِجَٰرَةٞ تَخۡشَوۡنَ كَسَادَهَا وَمَسَٰكِنُ تَرۡضَوۡنَهَآ أَحَبَّ إِلَيۡكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٖ فِي
سَبِيلِهِۦ فَتَرَبَّصُواْ حَتَّىٰ يَأۡتِيَ ٱللَّهُ بِأَمۡرِهِۦۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٢٤

"Say: If your fathers, your sons, your brothers, your wives, your kindred; the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah)."

(Soorah At-Tawbah 9:24)

Keywords and Phrases

- **Allah brings about His Decision (torment):** Executes His punishment.

General Meaning of the Qur'anic Verse

Allah (ﷻ) commands His Prophet (ﷺ) to warn those who love the individuals and objects referred to in the verse more than Allah (ﷻ), His Messenger (ﷺ) and the obligatory deeds that draw Allah's love and pleasure such as hijrah (Emigration in the cause of Allah ﷻ), Jihad (i.e. striving in Allah's Cause) and suchlike matters. Allah (ﷻ) first mentions father, then sons, brothers, friends and so forth, as they are the most beloved to man. So, whoever claims to love Allah (ﷻ) while he makes his love for such things prior to his love for Allah (ﷻ), is a liar, and thus, will see what chastisement awaits him in the Hereafter.

Relevance of the Qur'anic Verse to the Chapter

This verse involves the obligation of giving priority to the love for Allah (ﷻ) and all that He loves and is satisfied with over love for anything else.

Lessons Drawn from the Qur'anic Verse

- Loving Allah (ﷻ) and all that He likes is an obligation.
- Loving the Messenger (ﷺ) is an obligation.
- The verse includes a threat to whoever loves the eight things mentioned in the verse or anything else more than his religion; Islam.

Anas (ﷺ) narrated that Allah's Messenger (ﷺ) said:

لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والناس أجمعين

"None of you becomes a believer till he loves me more than his father, and his children and all mankind."

(Al-Bukhaaree and Muslim)

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) states that none will have perfect faith, by which he becomes acquitted from responsibility and entitled to enter Paradise, unless his love for the Messenger (ﷺ) is given priority over his love for anyone else even the dearest persons to him. This is because it is via Allah's Messenger (ﷺ) that one will achieve eternal bliss in Paradise and through his love one will be brought out from deviation to guidance. In addition, loving the Prophet (ﷺ) entails obeying him, following whatever he commands and giving precedence to his instructions over those of others.

Relevance of the Hadeeth to the Chapter

The Hadeeth provides a proof of the obligation of giving priority to one's love for the Messenger of Allah (ﷺ) over that for anyone else, which is a requisite for having a perfect belief.

Lessons Drawn from the Hadeeth

- It is obligatory to love the Prophet (ﷺ) and his love should be given priority over the love shown to any other creature.

- Acts of worship are requisites of true faith. Therefore, since love is an act of worship done by one's heart, those to whom the Prophet (ﷺ) is not more beloved than the above mentioned categories, will not be regarded as true believers.

- The negation of faith referred to in the Hadeeth does not imply one's exclusion from the fold of Islam.

- Sincere and true faith must have its effects on the believer's behaviour.

Anas (ﷺ) also narrated that the Prophet (ﷺ) said:

ثلاث من كن فيه وجد بهن حلاوة الإيمان: أن يكون الله رسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر بعد إذ أنقذه الله منه كما يكره أن يقذف في النار

"Whoever possesses the following three (qualities), will have the sweetness (delight) of Faith: (1) The one to whom Allah and His Messenger (Muhammad ﷺ) are more beloved than anything else; (2) The one who loves another only for Allah's sake; (3) The one who hates to convert to disbelief after Allah has rescued him from it, as he hates to be thrown into the fire."

In another version the above-mentioned Hadeeth begins with the words:

لا يجد أحد حلاوة الإيمان حتى ...

"No one will find the sweetness of Iman (Belief) until and unless ..."

(Al-Bukhaaree and Muslim)[1]

Keywords and phrases

- **Sweetness (delight) of Faith:** The delight, pleasure and happiness of the heart.

- **Beloved than anything else**: Dearer than the persons that one naturally loves like one's children, spouse, etc.

- **As mush as he hates:** Both disbelief and being thrown into the Hellfire are equal in his sight.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) states that the sweetness of faith can only be relished by those who have the following three qualities:

1. Giving priority to one's love for Allah (ﷻ) and his Messenger (ﷺ) over that for people dear to him and wealth.

2. Loving other due to their belief in Allah (ﷻ) and their obedience to Him, not because of any worldly purpose.

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[1] Al-Bukhaaree (16) and Muslim (43)

3. Having absolute hatred for disbelief to the extent that returning to it is equal in his sight to being thrown in the Hellfire.

Whoever is possessed of these characteristics will relish the delight of faith and thus will enjoy performing the acts of obedience and endure hardships seeking Allah's satisfaction.

Relevance of the Hadeeth to the Chapter

The Hadeeth indicates the virtue of giving priority to showing love for Allah (ﷻ) and his Prophet (ﷺ) over showing it for anyone else.

Lessons Drawn from the Hadeeth

- The Hadeeth indicates virtues of giving priority to one's love from Allah (ﷻ) and his Messenger Muhammad (ﷺ) over anything else.

- It also highlights the virtue of showing love for the Sake of Allah (ﷻ).

- The true believers sincerely love Allah, Exalted be He.

- He who is possessed of those three qualities is better than he who is not, even if the former was a disbeliever and then embraced Islam or was a sinner and then repented of his sin.

- It is obligatory for Muslims to be averse to disbelief and disbelievers, for the one who hates something hates whoever is possessed of it.

Ibn Abbas (ﷺ) said:

من أحب في الله، وأبغض في الله، ووالى في الله، وعادى في الله، فإنما تنال ولاية الله بذلك، ولن يجد عبد طعم الإيمان وإن كثرت صلاته وصومه حتى يكون كذلك. وقد صارت عامة مؤاخاة الناس على أمر الدنيا، وذلك لا يجدي على أهله شيئا.

"Whoever loves for the sake of Allah, and hates for the sake of Allah, and befriends for the sake of Allah and shows enmity for the sake of Allah, would get Allah's friendship. Without abiding by this, no one can get the real taste (sweetness) of Iman (Belief) though he may have been a frequent offerer of prayer (Saifit) and fasts. Today people keep relationship, and love only for some worldly reason but this will not provide them any benefit (on the Day of Judgement)."

(Related by Ibn Jarir)[2]

In interpreting the verse:

وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ﴿١٦٦﴾

"Then all their relations will be cut off from them." [3]

Ibn Abbas (ﷺ) said:

المودة

"It means love." [4]

Keywords and Phrases

- **Loves for the sake of Allah:** To love the believers because of their faith and obedience to Allah (ﷻ).

- **Befriends for the sake of Allah:** To be an ally of believers through supporting them, respecting them and honouring them.

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[2] Ibnul-Mubarak in his book entitled Az-Zuhd (Austerity) (353)
[3] Soorah Al-Baqarah 2:166
[4] Al-Hakim in AL-Mustadrak (2/272) grading it Saheeh and Adh-Dhahabi agreed to his grading.

- **Hates for the sake of Allah:** To hate disbelievers and the defiantly disobedient persons due to their disobedience to Allah (ﷻ).

- **Shows enmity for the sake of Allah:** To show enmity for the disbelievers through one's actions such as fighting them and dissociating from them

- **Real taste (sweetness) of Iman (Belief):** Relishing and enjoying the delight of faith.

General Meaning of the Tradition

In this tradition, Ibn Abbas (رضي الله عنه) sheds light on the means entailing Allah's support and love for His servant. These means lie in the servant's love for Allah's intimate friends, and hatred for his enemies. Such love and hatred are to be translated into action by supporting the true believers and dissociating from the disbelievers and fighting them. Moreover, Ibn Abbas (رضي الله عنه) states that whoever is not possessed of these qualities will not relish the delight of faith even though he observes many acts of worship. Furthermore, Ibn Abbas (رضي الله عنه) states that people deviated from such an upright code of conduct during his age, as people used to love and hate for worldly gains. He, further, stresses that the non-adherence to such an upright code of conduct does not benefit those people; rather it causes them harm.

Ibn Abbas (رضي الله عنه) comment on the Qur'anic verse that reads, **"... Then all their relations will be cut off from them."** signifies that the relations of love that people have in this world for worldly gains will be of no avail on the Day of Resurrection, while they will be in dire need of the reward of such relations. This is due to the fact that people of such a class will disassociate from each other, as their relations of love in the worldly life are not for the Sake of Allah (ﷻ).

Relevance of the Tradition to the Chapter

This tradition indicates that attaining Allah's love and protection is contingent on two elements:

1. To love Allah's intimate friends and hate His enemies form the deep recesses of one's heart.

2. To show love for Allah's intimate friends through advocating them, and to show enmity from Allah's enemies through striving against them.

Lessons Drawn from the Tradition

- The tradition demonstrates the means by which one attains Allah's love, protection and support.

- It, further, proves the permissibility if characterizing Allah (ﷻ) as having the attribute of love in a way appropriate for His Majesty.

- It also states the desirability and virtue of loving the righteous persons for Allah's Sake and hating Allah's enemies for Allah's Sake. These two prerequisites cannot be dispensed with, even if one does good and righteous deeds.

- It is a religious obligation to support the believers and to show enmity for the disbelievers and strive against them.

- Those who love for Allah's Sake and hate for Allah's Sake will relish the delight of faith.

- The tradition dispraises loving some people and showing enmity to others for the sake of worldly gains, which conduces to bad consequences in the Hereafter.

Important issues of the Chapter

1. Explanation of the verse in Al-Baqarah (2:165).

2. Explanation of the verse in At-Tawbah (9:24).

3. We must love Prophet Muhammad (ﷺ) more than ourselves, families, and wealth.

4. Denial of Iman does not mean going out of Islam.

5. Iman has a sweetness that is sometimes tasted by a person and sometimes not.

6. No one can get the friendship of Allah (سبحانه وتعالى) and relish of Iman until and unless he possesses four "actions" of the heart: (1) Love for the sake of Allah (سبحانه وتعالى); (2) Hate for the sake of Allah (سبحانه وتعالى); (3) Friendship for the sake of Allah (سبحانه وتعالى); (4) Enmity for the sake of Allah (سبحانه وتعالى).

7. The Companions' (رضي الله عنهم) understanding of the reality that people in general feel fraternity for worldly reasons.

8. Explanation of the verse:

   "Then all their relations will be cut off from them"[5]

9. Some polytheists do love Allah (سبحانه وتعالى) intensely.

10. The threat of punishment for the person who loves more the "eight" than his religion. The "eight" being: ancestors, descendants, brothers, spouses, clan, wealth, trade and habitat.

11. Whoever takes a partner (to Allah) for whom he has as much love as he has for Allah (سبحانه وتعالى), has committed major Shirk.

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[5] Soorah Al-Baqarah 2:166

Chapter Thirty Two

Fear of Allah Alone

Allah the Most Exalted said:

إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾

"It is only Satan that suggests to you the fear of his 'AuIiya [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ) so fear them not, but fear Me, if you are (true) believers."

(Soorah Aal Imran 3:175)

Relevance of the Chapter to the Book of Tawheed

To fear Allah (ﷻ) is one of the most comprehensive acts of worship, which must be exclusively devoted to Him. Therefore, the author dedicates this chapter to tackling this subject.

Keywords and Phrases

- **Satan that suggests to you the fear of his 'AuIiya (supporters):** Satan gives false impression to Muslims that his supporters are of great power so that Muslims may fear them.
- **Fear Me:** Do not disobey Me.
- **If you are (true) believers:** Allah (ﷻ) asserts the necessity of having true belief because faith entails fearing Allah (ﷻ) more than anyone else.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, states that Satan aims at making the believers afraid of his allies and supporters, so that the believers may not fight them nor command them to do good and forbid them to commit evil. Besides, Allah (ﷻ) forbids us to fear

them and commands us to fear Him Alone, for this is a requisite of true faith. The more the servant's faith gets stronger, the less he fears Satan's supporters and vice versa.

Lessons Drawn from the Qur'anic Verse

- Fearing is an act of worship and thus it must be solely devoted to Allah (ﷻ).

- Expressing fear of anything other than Allah (ﷻ) entails polytheism such as fearing that an idol or taghut (i.e. an aggressor) may cause harm.

- Muslims are warned against Satan's plot.

Allah the Almighty stated:

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾

"The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; offer prayers perfectly (Iqamat-as-SaIat), and give Zakaah and fear none but Allah. It is they who are expected to be on true guidance."

(Soorah At-Tawbah 9: 18)

Keywords and Phrases

- **The Mosques of Allah shall be maintained only:** Te mosques are maintained through worship and obedience to Allah (ﷻ).

- **Those who believe in Allah:** Those who show their true belief by both their hearts and deeds.

- **Fear none but Allah:** The word "fear" refers to the fear implying glorification, adoration and obedience, as no one can avoid the natural fear such as fearing the worldly afflictions. Even in these matters Muslims have to fear only Allah's Divine Decree and the course of events He arranged.

- **It is they who are expected:** Expectation here refers to certainty.

General Meaning of the Qur'anic Verse

In the Qur'anic verse mentioned right before the verse under discussion, Allah, Exalted be He, disproves the polytheists' moral maintenance of the mosques, which lies in performing the acts of worship there. In this verse, Allah (ﷻ) proves that the mosques are maintained through the acts of worship performed by the believers, who sincerely believe in Allah (ﷻ) and put their beliefs into practice. Those believers persist in performing prayers and observing its pillars, duties and supererogatory acts. Besides, they pay the Zakaah to the legal recipients, and express their sincere fear and adoration to none but Allah.

Relevance of the Qur'anic Verse to the Chapter

This verse signifies the obligation of devoting fear, which is the essence of worship, to Allah (ﷻ) Alone.

Lessons Drawn from the Verse

- It is obligatory to express one's sincere fear to Allah (ﷻ) Alone.
- The polytheists' good deeds avail them nothing in the Hereafter.
- Mosques are maintained through obedience to Allah (ﷻ) and good deeds, not merely through construction.
- This verse urges Muslims to maintain mosques both physically and morally

Allah (﷾) said:

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ وَلَئِن
جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۚ أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِمَا فِى صُدُورِ ٱلْعَٰلَمِينَ

"Of mankind are some who say: 'We believe in Allah', but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment. But if victory comes from your Lord, they say, "Indeed, we were with you". Is not Allah most knowing of what is within the breasts of the worlds (i.e. all creatures)?"

(Soorah Al-Ankabut 29:10)

Keywords and Phrases

- **Who say: 'We believe in Allah':** They claim to have faith, but only by words.

- **But if they are made to suffer for the sake of Allah:** When one of those people is harmed because of his adherence to Islam.

- **They consider the trial of mankind as Allah's punishment:** That person, who is harmed by people because of his adherence to Islam, considers such a harm as severe as the punishment that will be inflicted on him by Allah (﷾) due to renouncing the religion. Regrettably, his wrong though leads him to escape from suffering the ham caused to him by humans to face Allah's punishment that will be inflicted on him because of apostasy.

- **We were with you:** We are believers and we have supported you, so let us share with you the spoils of war.

- **Is not Allah most knowing of what is within the breasts of the worlds:** Allah, Exalted be He, surely, knows everything about people; whether they are true believers or hypocrites.

General Meaning of the Qur'anic Verse

In this verse Allah, Exalted be He, informs us of a class of people who adopt the religion of Islam without seeking the religious knowledge that provides them with firm belief. Once any one of such a class is subjected to such afflictions as those which usually harm the Messengers and their followers at the hands of their opponents, he abandons his faith and compares this temporary punishment of man to the eternal punishment of Allah

(ﷻ) from which the believers strive to flee. Accordingly, such a person flees from the torture received at the hands of the foes of God by renouncing his religion. He is thus similar to the one who flees from the excessive heat and seeks refuge in the fire. When Allah (ﷻ) grants victory to His true believers, such a person would say, "I took part in the battle"; i.e. let me take my share of the spoils of war. At the end of the verse, Allah (ﷻ) enunciated that He is All-Knowing of such hypocrisy.

Relevance of the Verse to the Chapter

The verse indicates that fearing the harm that one may receive at the hands of people due to one's belief in Allah (ﷻ) is a kind of fearing others besides Allah (ﷻ), which conduces to the weakness of one's faith.

Lessons Drawn from the Verse

- Fearing the harm that one may receive at the hands of people is considered a fear of others besides Allah (ﷻ).
- It is obligatory for one to endure harm for the sake of Allah (ﷻ).
- The verse highlights the weakness of the hypocrites' will and determination.
- The verse proves that Allah (ﷻ) is All-Knowing.

Abu Sa'id (ﷺ) narrated the following Marfu' Hadeeth:

إن من ضعف اليقين: أن ترضى الناس بسخط الله، وأن تحمدهم على رزق الله، وأن تذمهم على مالم يؤتك الله، إن رزق الله لا يجره حرص حريص، ولا يرده كراهية كاره

"It is the weakness of certainty (complete Faith) to seek pleasure of others by displeasing Allah and to praise others for the livelihood which was provided by Allah and to blame others for the thing not bestowed by Allah. Not even the greediness of the most greedy person can bring the livelihood of Allah, and not even anybody's aversion can prevent it." [6]

Keywords and phrases

- **Certainty of Faith:** Perfect belief in Allah (ﷻ).
- **To seek pleasure of others by displeasing Allah**: To prefer the satisfaction of people to that of Allah (ﷻ).
- **To praise others for the livelihood which was provided by Allah:** To attribute the divine provision to some people whom Allah (ﷻ) made as intermediaries, forgetting about the Benefactor and Bestower.
- **To blame others for the thing not bestowed by Allah:** That is, dispraising people because of withholding what one asks them for.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) illustrates that Muslims should have strong trust in Allah (ﷻ), rely on Him and believe that all matters go according to His Will and Disposition. Muslims should also believe that Allah (ﷻ) decrees whatever results He wills for any causes taken so that they meet the required purpose. Likewise, if Allah (ﷻ) wills, He may withhold the causes from leading to results. In other words, all matters are dependent upon Allah's Will. As such, He is the only One worthy of praise in prosperity and adversity. Actually, praising Allah (ﷻ) at the time of adversity is the highest degree of certainty of faith. Some people become heartily attached to the means owned by wealthy and powerful humans, so that if they gain some benefits through people they

[6] Abu Nu'aym in his collection entitled Al-Hilyah (The Ornament) (5/108), (10, 41) and Al-Bayhaqi in Shu'ab Al-Iman (Branches of Faith) (203). At-Tabarani related the same Hadeeth as narrated by Abdullah Ibn Mas'ud (ﷺ) ascribing it to the Prophet (ﷺ). See his collection of Hadeeth entitled Al-Mu'jam Al-Kabir (10/215 - 216 No. 10514). However, Al-Haythami said in Majma' Az-Zawa'id (4/71): "Khalid Ibn Yazid Al-'Umari, who is accused of fabricating Hadeeths, is one of the transmitters of this narration of the Hadeeth."

praise them, and if people withhold those benefits, they dispraise and blame them. Such a class of people lack certainty of faith and their reliance on Allah (ﷻ) is impaired. Then, the Prophet (ﷺ) ends up his words by stressing what he has said at the beginning; that Allah (ﷻ) is the Only One Who gives and withholds according to His own Will and Wisdom, regardless of the servants' desires or detestations.

Relevance of the Hadeeth to the Chapter

The Hadeeth in question stresses the obligation of keeping one's heart solely attached to Allah (ﷻ) as regards drawing the good and repelling the evil. It, further, highlights the obligation of having fear of Allah (ﷻ) Alone. Moreover, it proves the prohibition of praising or dispraising humans in return for what is granted or withheld.

Lessons Drawn from the Hadeeth

- It is obligatory to rely on Allah (ﷻ) Alone, fear Him and ask Him for provision.
- The Hadeeth is a proof of Allah's Decree and Destiny.
- It is prohibited to attach one's heart to means.
- Muslims are duty bound to prefer Allah's satisfaction to that of His creatures.

`Ai shah (ﷺ) narrated that Allah's Messenger (ﷺ) said:

من التمس رضى الله بسخط الناس رضي الله عنه وأرضى عنه الناس، ومن التمس رضى الناس بسخط الله سخط الله عليه وأسخط عليه الناس

"Whoever seeks Allah's pleasure at the cost of men's displeasure, will win the pleasure of Allah and Allah will cause men to be pleased with him. Whoever seeks to please men at the cost of Allah's displeasure, will win the displeasure of Allah, and Allah will cause men to be displeased with Him."

(Reported by Ibn Hibban in his Saheeh)[7]

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) shows the way by which one may attain the satisfaction of Allah (ﷻ) and people as well as the way by which one may incur the dissatisfaction of Allah (ﷻ) and people. Allah (ﷻ) always decrees what is good for his creation, and people definitely gain this good, sooner or later. However, the demands and desires of people may contradict what Allah (ﷻ) has ordained for their instant or late benefit, for they do not know the consequences of their deeds and are influenced only by worldly factors. Hereby, the stance of the true believers becomes distinct from that of the ones whose belief is shaky; a true believer gives priority to Allah's satisfaction over that of people, and thus persists in acting upon Allah's Law not fearing the blame of a critic. As a result of such a believer's keenness on pleasing Allah (ﷻ), Allah (ﷻ) constantly grants him victory over his opponents, as He, Exalted be He says:

وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ﴿٢﴾

"...And whoever fears Allah - He will make for him a way out."[8]

However, a Muslim of shaky belief prefers seeking the satisfaction of people to seeking that of Allah (ﷻ), and thus seeks fulfilling people's desires even if they are contrary to Allah's directives. In fact, such a person fears people more than he fears Allah (ﷻ). Since this is his objective which motivates his actions, he will be given the contrary of what he willed. Therefore, those who praise him will turn to dispraise him, and those people will avail him nothing before Allah (ﷻ). Hence, that person harms himself and those whom he wants to benefit through disobeying Allah (ﷻ).

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[7] Ibn Hibban in Mawarid Az-Zaman (Fountains of the Thirsty) (1541, 1542) and At-Tirmidhi (2416)

[8] Soorah At-Talaaq 65:2

Relevance of the Hadeeth to the Chapter

The Hadeeth indicates the obligation of fearing Allah (ﷻ) and making His satisfaction prior to that of the creature.

Lessons Drawn from the Hadeeth

- It is obligatory to fear Allah (ﷻ) and make His satisfaction prior to that of creatures.

- The Hadeeth demonstrates the punishment inflicted on whoever prefers people's satisfaction to Allah's satisfaction.

- Relying on Allah (ﷻ) and trusting Him are obligatory.

- The Hadeeth demonstrates the pleasant results of giving preference to Allah's satisfaction, and the bad consequences of giving preference to people's satisfaction.

- The servants' hearts are absolutely controlled by Allah (ﷻ).

Important issues of the Chapter

1. Explanation of the verse in Aal-'Imran (3:175).
2. Explanation of the verse in At-Bara’ ah (At- Tawbah) (9:18).
3. Explanation of the verse in Al-'Ankabut (29: 10).
4. There is a fluctuation in the Faith, it gets weak and strengthens,
5. The signposts of a decline in the strength of Iman. Three of them are mentioned.
6. Devoting fear to Allah (ﷻ) only is a duty (in Islam).
7. The reward of a person who fears Allah (ﷻ) Alone with utmost sincerity.
8. The punishment of a person who does not have fear of Allah (ﷻ).

Chapter Thirty Three
Put your Trust in Allah

Allah the Almighty said:

وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤۡمِنِينَ ﴿٢٣﴾

"Put your trust in Allah if you are believers indeed."

(Soorah Al Ma'idah 5:23)

Relevance of the Chapter to the Book of Tawheed

In this chapter, the author asserts that sincere reliance is a religious obligation which must be solely directed to Allah (ﷻ), as it is one of the best devotional acts, and one of the highest degrees of monotheism.

General Meaning of the Qur'anic Verse

In this verse, Allah Exalted be He, states that Moses (ﷺ) ordered his people to enter the Holy land of Jerusalem which Allah (ﷻ) had allotted to them, and not to turn in fight for fear of the giant people who dwelt therein. Moses (ﷺ), further, urged them to go forward without fearing their enemies, and to rely on Allah (ﷻ) in their pursuit of defeating them, and to trust the promise of Allah (ﷻ) if they should be believers.

Lessons Drawn from the Qur'anic Verse

- Relying on Allah (ﷻ) is a devotional act. Muslims are, thus, duty bound to rely solely on Allah, Glorified be He, as relying on others besides Him is deemed an act of polytheism.

- Relying on Allah (ﷻ) is a prerequisite for the validity of one's faith; once a person relies on anyone other than Allah (ﷻ), his faith becomes null and void.

He the Most Exalted said:

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'aan) are recited unto them, they (i.e., the verses) increase their Faith; and they put their trust in their Lord (Alone)."

(Soorah Al-Anfal 8:2)

Keywords and Phrases

- **They put their trust in their Lord:** Only on their Lord and on one else.
- **Alone:** They resign themselves to Allah's Will, fear Him alone, and invoke none but Him.

General Meaning of the Verse

Allah, Exalted be He, describes the true believers as having three great characteristics; they are as follows:

1. When Allah (سبحانه وتعالى) is mentioned, they get fearful, and thus comply with His directives and refrain from what He prohibits.
2. Their faith increases when they listen to the recitation of the Noble Qur'aan
3. They resign themselves to Allah's Will, and rely on Him Alone.

Relevance of the Qur'anic Verse to the Chapter

This verse indicates that reliance on Allah (سبحانه وتعالى) is a typical characteristic of the true believers.

Lessons Drawn from the Verse

- A Muslim has a legal obligation to rely on Allah (سبحانه وتعالى) as one of the typical characteristics of the true believers.

- One's faith may increase or decrease; it increases thanks to one's obedience to Allah (ﷻ) and decreases as a result of one's sin.

- Faith in Allah (ﷻ) necessitates reliance on Him alone.

- Submission and humility to Allah (ﷻ) are two of the typical characteristics of the true believers.

He (ﷻ) said:

يَـٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾

"O Prophet (Muhammad ﷺ) Allah is sufficient for you and for the believers who follow you."

(Soorah Al-Anfal 8:64)

He (ﷻ) said:

وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ

"And whosoever puts his trust in Allah, then He will suffice him."

(Soorah At-Talaaq 65:3)

General Meaning of the Qur'anic Verses

In these two verses, Allah Exalted be He, informs Prophet Muhammad (ﷺ) and his nation that He (ﷻ) is sufficient for them as a Supporter and Protector, and thus, they are in no need of help from others. Therefore, the believers should rely on Allah (ﷻ) and seek only His bounty. Further, Allah (ﷻ) has set a reward for each good deed. Consequently, He grants his supports as a reward for whoever relies solely on Him, so no enemy can ever harm him.

Relevance of the Qur'anic Verses to the Chapter

The Two verses prove the obligation of relying on Allah (ﷻ), as He is sufficient for whoever puts his trust in Him.

Lessons Drawn from the Qur'anic Verses

- Reliance on Allah (ﷻ) is obligatory as it is one of the greatest acts of worship.
- The two verses show the virtue of relying on Allah (ﷻ) and the benefit reaped from it, and that reliance on Allah (ﷻ) is one of the major reasons for drawing benefit and repelling harm.
- One is always given reward according to one's deeds.

Narrated Ibn Abbas (رضي الله عنه):

حسبنا الله ونعم الوكيل قالها إبراهيم صلى الله عليه وسلم حين ألقي في النار، وقالها محمد صلى الله عليه وسلم حين قالوا له:

"Allah (Alone) is sufficient for us, and He is the Best Disposer of affairs (for us)," was said by Ibrahim (عليه السلام) when he was thrown into the fire; and it was said by Muhammad (ﷺ) when they (i.e. hypocrites) said:

إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ

"Verily the people (pagans) have gathered against you (a great army), therefore, fear them, but it only increased them in Faith".[1]

(Al-Bukhaaree and An-Nasa'i)[2]

General Meaning of the Tradition

In this tradition, Abdullah Ibn Abbas (رضي الله عنه) narrates that the great statement, **"Allah is Sufficient for us and He is the Best Disposer of affairs"** was pronounced by the two friends of Allah, Abraham (عليه السلام) and Muhammad (ﷺ); they faced two critical situations in the course of preaching to their peoples. When Abraham (عليه السلام) called his people to worship Allah (سبحانه وتعالى), they refused, so he demolished their idols. Upon that, his people decided to take revenge on him in support of their idols. So, they collected firewood and kindled a big fire and threw him by a mangonel to the center of that fire where he (عليه السلام) uttered the aforementioned great statement. Consequently, Allah (سبحانه وتعالى) commanded the fire saying:

قُلۡنَا يَٰنَارُ كُونِي بَرۡدٗا وَسَلَٰمًا عَلَىٰٓ إِبۡرَٰهِيمَ ٦٩

"...be coolness and peace from Abraham."[3]

Likewise, when Quraysh sent messages threatening Muhammad (ﷺ) and Muslims that they had mobilized a great army in order to annihilate them, he (ﷺ) said this great statement **'Allah is Sufficient for us and He is the Best Disposer of affairs'**. In return for that Allah (سبحانه وتعالى) said:

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[1] Soorah Aal-Imran 3:173
[2] Al-Bukhaaree (4563 and 4564)
[3] Soorah Al-Anbiya 21:69

فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ

"So they returned with grace and favour from Allah, and no harm touched them..."[4]

Relevance of the Tradition to the Chapter

In this tradition, the great statement pronounced by the two Prophets teaches us how to resign oneself to Allah (ﷻ) and rely solely upon Him. Thus, Muslims should repeat that statement at hard times. This statement signifies the necessity of reliance upon Allah (ﷻ) in repelling the enemies' machinations.

Lessons Drawn from the Tradition

- The tradition stresses the virtue of the statement, "Allah is Sufficient for us, and He is the Best Disposer (of affairs, for us)" Which Muslims should utter at hard times.

- It also highlights the fact that reliance upon Allah (ﷻ) is one of the major reasons of drawing benefits and repelling evil both in this worldly life and in the Hereafter.

- One's faith may increase or decreases; it increases thanks to the obedience to Allah (ﷻ) and decreases as a result of sins.

- It may happen that man hates a thing which is good for him.

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[4] Soorah Aal-Imran 3:174

Important issues of the Chapter

1. To have trust (Tawakkul) in Allah (ﷻ), is a religious duty.

2. Trust upon Allah (ﷻ) (Tawakkul) is a condition of Faith (Iman).

3. Explanation of the verse in Al-Anfal (8:2).

4. Explanation of the verse in Al-Anfal (8:64).

5. Explanation of the verse in Al-Talaq (65:3).

6. Importance of the words "Allah (ﷻ) (Alone) is sufficient for us and He is the Best Disposer of affairs (for us)." These were the words said by Ibrahim (عليه السلام) and Prophet Muhammad (ﷺ) at the time of distress.

Chapter Thirty Four

To feel secure against the Plan of Allah contradicts Tawheed

Allah the Most Exalted said:

أَفَأَمِنُواْ مَكۡرَ ٱللَّهِۚ فَلَا يَأۡمَنُ مَكۡرَ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡخَٰسِرُونَ ﴿٩٩﴾

"Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are lost."

(Soorah Al-A'raaf 7:99)

He the Almighty said:

قَالَ وَمَن يَقۡنَطُ مِن رَّحۡمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾

"Who despairs of the Mercy of his Lord except those who are astray?"

(Soorah Al-Hiji 15:56)

Relevance of the Chapter to the Book of Tawheed

In this chapter, the author elaborates on that security from the plan of Allah (ﷻ) and despair of His mercy are two of the most deadly sins, since each of them violates the perfection of monotheism. Besides, the author points out that a believer is duty bound to combine fear and hope in his relation to Allah (ﷻ).

Keywords and Phrases

- **Plan of Allah:** This refers to Allah's bestowal of graces on those who disobey him; he also prolongs their lifespan, then He, Exalted and Glorified be He, pronounces a decree of eternal damnation on them.

- **People who are lost:** Those perishing themselves by committing sins.

General Meaning of the Two Qur'anic Verses

Allah, Exalted be He, portrays the states of the people of the towns who denied the Messengers. Depicting that the reason why they did that was that they felt secure from being gradually drawn into eternal damnation by Allah (سبحانه وتعالى), and did not fear Him. Thus, they went too far in their disobedience to Him and did not except any punishment from Him. This is exactly the state of those who are predestined to damnation.

In the second verse, Allah (سبحانه وتعالى) relates the story of his intimate Prophet Abraham (عليه السلام) when the angels brought him good tidings that his wife would give birth to Prophet Isaac (عليه السلام). Abraham (عليه السلام) thought that it was impossible for him to have a son due to his old age, and thus the angels said to him:

فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ ﴿٥٥﴾

"... so do not be of the despairing." [5]

Abraham (عليه السلام) replied that he was not of the desperate, and asserted that he was only astonished by the good tidings.

Lessons Drawn from the Two Qur'anic Verses

- The first verse implies an admonition against feeling secure from the plan of Allah (سبحانه وتعالى) and, further, deems it a major sin.
- The second verse implies an admonition against despairing of the mercy of Allah (سبحانه وتعالى) and, further, deems it a major sin.
- The two verses point out that a believer is duty bound to equally combine fear and hope in worshipping Allah (سبحانه وتعالى). Thus, one should not depend only on hope so as not to feel secure from the plan of Allah (سبحانه وتعالى), nor should he only fear Allah (سبحانه وتعالى) till he despairs of His mercy.
- Fear and hope are two devotional acts of the heart which a believer must purely dedicate to Allah (سبحانه وتعالى), who has no partner.

[5] Soorah Al-Hijr 15:55

Narrated Ibn Abbas (ﷺ):

أن رسول الله صلى الله عليه وسلم سئل عن الكبائر، فقال: الشرك بالله، واليأس من روح الله، والأمن من مكر الله

Allah's Messenger (ﷺ) was asked concerning major sins then he (ﷺ) said, "(1) Associating others with Allah; (2) To lose hope of relief from Allah and (3) Thinking oneself secure from the Plan of Allah," [6]

Abdur-Razzaq reports from Ibn Mas'ud (ﷺ) that the Prophet (ﷺ) said:

أكبر الكبائر: الإشراك بالله، والأمن من مكر الله، والقنوط من رحمة الله، واليأس من روح الله

The greatest of the major sins is Shirk -associating others with Allah, thinking oneself secure from the Plan of Allah, to despair of the Mercy of Allah, and lose hope of Allah's Relief".[7]

Keywords and Phrases

- **A major sin:** It is sin if committed Allah (ﷻ) prescribes a penalty in this life for the doer, or threatens to cast him into the Hellfire, or to inflict His Curse or His Wrath on him, or declares him to be bereft of sincere faith in Him.

- **The plan of Allah:** His scheme is to gradually drawn the disobedient into eternal damnation, or for Allah (ﷻ) to deprive him of the faith granted to him before.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) highlights some of the major sins as follows:

Firstly, to associate others with Allah (ﷻ) in His rububiyyah (Lordship) or His 'uluhiyyiah (Divinity). This sin is mentioned first as it is most deadly sin.

Secondly, to despair of the mercy and relief of Allah (ﷻ), as it is an act of mistrust in Allah (ﷻ) and ignorance of His great mercy that embraces all things.

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[6] Al-Haythami said in Majma' Az-Zawa'id (1/104), "This Hadeeth is related by Al-Bazzar and At-Tabarani, and its transmitters are judged trustworthy."

[7] Abdur-Razzaq in his collection of Hadeeth (0/459) No. (19701) and At-Tabarani in Al-Mu'jam Al-Kabir (9/156 No.8784). Al-Haythami said in his Majma' Az-Zawa'id (1/104), "This Hadeeth is related by At-Tabarani with an authentic chain of transmitters."

Thirdly, to feel secure from the plan of Allah (ﷻ); in this case the person is bestowed Allah's favours, then Allah (ﷻ) suddenly overtakes him by pronouncing a decree of eternal damnation on him.

This Hadeeth does not mention all major sins, for they are so many. It rather points out the most deadly sins as Ibn Mas'ud (رضي الله عنه) stated in the tradition mentioned right after the Hadeeth under discussion.

Relevance of the Hadeeth to the Chapter

This Hadeeth indicates that feelings secure from the plan of Allah (ﷻ) and despairing of His mercy are of the major sins.

Lessons Drawn from the Hadeeth

- It is prohibited to feel secure from Allah's plan and despair of His Mercy. These two sins are of the most deadly ones, the first of which is committed by the Al-Murji'ah[8] whereas the latter is committed by the Kharijites[9].

- Ascribing partners to Allah (ﷻ) is the most deadly sin.

- A Muslim is to be in a moderate state between fearing Allah (ﷻ) and hoping for His Mercy. He, thus, should fear Allah (ﷻ) without despair of His Mercy, and hope in His Mercy without feeling secure from Allah's plan.

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8 Al-Murji'ah is an Islamic sect which holds the belief that sins do not harm believers and good deeds do not benefits disbelievers. They refer the case of those who commit major sins to Allah (ﷻ) in the Hereafter.

9 The Kharijites (Al-Khawarij, i.e. the Seceders): An Islamic radical sect that broke away from the reign of Ali Ibn Abu Talib (رضي الله عنه), the Muslim Caliph then, and murdered him. Their followers believe that the Muslim who commits a major sin is a disbeliever. They also curse and revile the Prophet's Companions (رضي الله عنهم) and deem the blood of Muslims violable.

Important issues of the Chapter

1. Explanation of the verse in Al-A'raf (7:99)

2. Explanation of the verse in Al-Hijr (15:56).

3. The severity of punishment promised for the one who thinks himself safe from the Plan of Allah (سبحانه وتعالى).

4. The severe punishment promised for the one who despairs of the Mercy of Allah (سبحانه وتعالى).

Chapter Thirty Five

A part of Iman (Belief) in Allah is the forbearance with what Allah has decreed

Allah the Almighty said:

وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١﴾

"And whosoever believes in Allah, He guides his heart [to the true Faith with certainty i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainment)] and Allah is the All-Knower of everything."

(Soorah At- Taghaabun 64:11)

'Alqamah (ﷺ) said:

هو الرجل تصيبه المصيبة فيعلم أنها من عند الله، فيرضى ويسلم

"He (the person referred to in the foregoing verse) is the man who, when struck by an affliction, knows that it is from Allah, accepts it and submits to Him."

Relevance of the Chapter to the Book of Tawheed

In this chapter, the author highlights the obligation of showing patience with the Decree of Allah (ﷻ), and the prohibition of being discontented with it, as such discontent violates the perfection of one's faith.

'Alqamah (The Narrator)

His full name is 'Alqamah Ibn Qays Ibn 'Abdullah Ibn 'Alqamah (ﷺ). He was born in the lifetime of the Prophet (ﷺ), and was one of the great trustworthy scholars from among the Successors of the Companions (ﷺ). He died after 60 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **Faith:** Pronouncing one's faith in Allah (ﷻ) with one's tongue, holding it in one's heart, and translating it into practice with one's bodily organs.

- **Patience:** Withholding oneself from discontent with Allah's Decree, and curbing one's tongue from complaining or showing dissatisfaction as well as withholding oneself from slapping one's cheeks and/or tearing one's clothes when afflicted with a tribulation.

- **Whosoever believes in Allah:** Whoever believes that the tribulation he is afflicted with is predestined by Allah (ﷻ), and thus says, "To Allah we belong, and to Him is our return."

- **Guides his heart:** Allah (ﷻ) guides the heart of the believer afflicted with a tribulation to be patient.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, states that if the person afflicted with a tribulation accepts his fate with patience and hopes for Divine reward, believing that it is the Decree of Allah (ﷻ), Allah (ﷻ) will guide his heart and compensate him for any worldly loss. Moreover, Allah (ﷻ) may grant him better than that which has been taken from him.

Relevance of the Qur'anic Verse to the Chapter

This verse provides a clear proof of the merits of being patient with the painful tribulations predestined by Allah (ﷻ).

Lessons Drawn from the Qur'anic Verse

- There are great merits for keeping patient when afflicted with the painful tribulations which are predestined by Allah (ﷻ).

- Deed is one of the constituents of faith.

- Showing patience at hard times is a means of having one's heart guided by Allah (ﷻ).

- Guidance is one of the rewards that Allah (ﷻ) grants in return for patience.

Abu Hurayrah (ﷺ) narrated that Allah's Messenger (ﷺ) said:

اثنتان في الناس هما بهم كفر: الطعن في النسب، والنياحة على الميت

"Two matters among people amount to disbelief: attacking or defaming one's lineage, and bewailing the deceased."

(Related by Muslim)[1]

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) stresses that two characteristics tantamount to unbelief will incessantly be typical of people; namely slandering others' lineages and wailing over afflictions as a sign of discontent with the Divine Decree. No one will be protected against these two sins except with the help of Allah (ﷻ). However, if a Muslim does an act tantamount to unbelief, he is not considered a disbeliever as long as he does not do an act of real disbelief.

Relevance of the Hadeeth to the Chapter

This Hadeeth provides a clear proof of the prohibition of wailing over the deceased, as it is a sign of impatience and discontent with one's fate.

Lessons Drawn from the Hadeeth

- It is prohibited to wail over the deceased, for this is a characteristic tantamount to disbelief and is deemed a major sin.

- It is obligatory for the Muslim to be patient with tribulations, as the prohibition of wailing over the deceased implies the obligation of patience.

- Some acts of disbelief do not entail one's exclusion of the fold of Islam.

- It is prohibited to slander others' lineages.

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[1] Muslim (67)

Narrated Ibn Mas'ud (ﷺ) that the Prophet (ﷺ) said:

ليس منا من ضرب الخدود، وشق الجيوب، ودعا بدعوى الجاهلية

"He who slaps the cheeks, tears the clothes and calls to or follows the ways and traditions of the Days of Ignorance, is not from us."

(Al-Bukhaaree and Muslim)[2]

Keywords and phrases

- **Not from us:** This Phrase is a kind of threat and it does not mean that the person, who slaps his cheeks, tears his clothes and follows the ways and traditions of the pre-Islamic period of ignorance, is a disbeliever.

- **The ways and traditions of the Days of Ignorance:** This phrase refers to wailing over the deceased, and invoking for one's destruction.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) threatens those who commit any of the aforementioned sins with dire consequences. This is because doing those acts involves the following harms: Firstly, those acts reflect one's impatience and discontentment with Divine Decree. Secondly, one is harmed by slapping one's cheeks. Thirdly, one's belongings are damaged by tearing one's clothes. Fourthly, one curses oneself, and finally, committing any of these offences implies a complaint against Allah, Exalted be He.

Relevance of the Hadeeth to the Chapter

This Hadeeth provides a proof of the prohibition of showing discontent with the Decree of Allah (ﷻ) whether by words or deeds. It, further, proves that such a practice is one of the major sins.

Lessons Drawn from the Hadeeth

- It is prohibited to show discontent with the Decree of Allah (ﷻ) whether by words or actions. Such a practice is deemed one of the major sins.

- It is obligatory for one to keep patient when afflicted with tribulations.

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[2] Al-Bukhaaree (1294) and Muslim (103)

- Muslims are duty bound not to imitate the practices of the pre-Islamic period of ignorance, as contradicting the people of that period is an objective prescribed by the All-Wise Lawgiver.

Anas (ﷺ) narrated that Allah's Messenger (ﷺ) said:

إذا أراد الله بعبده الخير عجل له العقوبة في الدنيا، وإذا أراد بعبده الشر أمسك عنه بذنبه حتى يوافى به يوم القيامة

"Whenever Allah wills good for His slave, He hastens to punish him in this life; and when He wills evil for His slave, He withholds punishing him for his sins until he comes before Him on the Day of Judgement." [3]

Keywords and Phrases

- **He hastens to punish him in this life:** Allah (ﷻ) inflicts sufferings on His servant because of his sins, so that he departs this life without any sins.

- **He withholds punishing him for his sins until he comes before Him on the Day of Judgement:** Disobedient servants of Allah (ﷻ) whom Allah (ﷻ) wants to cause evil will come on the day of Resurrection with all his sins in order to be afflicted with the punishment he deserves.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) states that one of the signs indicating that Allah (ﷻ) wants to do good for His servant is to punish him in this world for his sins. Once a servant receives that worldly punishment, he departs this life without any sins to be questioned about on the Day of Resurrection. In addition, whoever is punished in this world, will receive an easy reckoning in the Hereafter. If Allah (ﷻ) does not punish his servant in this world for his sins, it is a sign that Allah (ﷻ) intends evil for him on the Day of Judgment. Consequently, on the Day of Judgment, such a servant will receive a punishment proportionate to his deeds.

Relevance of the Hadeeth to the Chapter

This Hadeeth urges Muslims to be patient with affliction and content with the Divine Decree as these manners draw all good for them.

Lessons Drawn from the Hadeeth

- Among the signs that indicate Allah's intention to do good for His servant is to inflict sufferings on him in this world as a penance for his sins.

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[3] At-Tirmidhi (2398) Ahmad (4/87), and Al-Hakim (1/349)

- One of the signs that Allah (ﷻ) intends evil for His servant is that He (ﷻ) does not punish him for his evil deeds in this world until he comes with his sins on the Day of Resurrection to receive a punishment proportionate to his deeds.

- A Muslim is to fear when being continuously well lest it may be a sign that Allah (ﷻ) intends evil for him.

- When a Muslim is in distress, he is admonished to think well of Allah (ﷻ) and hope for his reward.

- It may happen that man hates a thing which is good for him or loves a thing which is evil for him.

- Muslims are urged to be patient with afflictions.

The Prophet (ﷺ) said:

إن عظم الجزاء مع عظم البلاء، وإن الله تعالى إذا أحب قوماً ابتلاهم، فمن رضي فله الرضي، ومن سخط فله السخط

"The greatness of the reward is tied to the greatness of the trial. When Allah loves a people, He puts them to the trial. Whoever is acceptant of it will have Allah's acceptance and whoever is displeased and unacceptant with it will gain Allah's displeasure." [4]

Since this Hadeeth and the previous one are related by At-Tirmidhi with the same chain of transmitters and the same Companion (narrator), the author of the book tackles them as one Hadeeth.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) states that a Muslim reaps a great reward from Allah (ﷻ) for the great afflictions he suffers if he keeps patient and hopes for Allah's reward. Furthermore, the Prophet (ﷺ) emphasizes that when Allah (ﷻ) tries His servant with affliction, it is a sign that Allah (ﷻ) loves him. Thus, if the Muslim trusts Allah (ﷻ) and shows satisfaction with His decree in the hope for His reward, he will be deserving of satisfaction and reward from Allah (ﷻ). But if he gets dissatisfied and impatient with the Divine Decree, he will be deserving of Allah's wrath and punishment.

Relevance of the Hadeeth to the Chapter

This Hadeeth shows a sign of Allah's love for His servant, and explains Allah's wisdom behind trying His servant with afflictions.

Lessons Drawn from the Hadeeth

- Affliction is a sign of Allah's love for His servant.
- The kind of love, satisfaction and dissatisfaction attributed to Allah (ﷻ) suits His Majesty and is different from that ascribed to man.
- The Hadeeth proves that Allah (ﷻ) is All-Wise in His actions.
- Rewards are always proportionate to deeds.

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[4] At-Tirmidhi (2398) and Ibn Majah (4021). At-Tirmidhi graded it a hasan Hadeeth.

- Muslims are urged to be patient with afflictions.
- Man may hate what is good for him.

Important issues of the Chapter

1. Explanation of the verse in Soorah At-Taghabun (64:11).

2. This (i.e. acceptance to Allah's Decree) is part of proper Faith (Iman) in Allah (﷾).

3. Disparaging lineage.

4. Intensity of punishment promised to those who slap the cheeks in anguish and tear the clothes and call to the ways of the Days of Ignorance.

5. The sign that Allah (﷾) wants good for His slave.

6. The sign that Allah (﷾) wants bad for him.

7. The sign of love of Allah (﷾) for His worshipper.

8. Forbiddance of being displeased and unacceptant (of Allah's Decree).

9. The merit and reward of being acceptant of tests and trials.

Chapter Thirty Six

Forbiddance of Showing Off

Allah the Most Exalted said:

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُواْ لِقَآءَ رَبِّهِۦ
فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾

"Say (O Muhammad ﷺ): I am only a man like you. It has been inspired to me that your Ilah (God) is One Ilah (God -i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

(Soorah Al-Kahf 18:110)

Relevance of the Chapter to the Book of Tawheed

Since showing off violates the prerequisites of monotheism and renders one's good deeds null and void, the author intends, in this chapter, to admonish Muslims against it.

Keywords and Phrases

- **Say:** Allah (﷾) addresses a command to the Prophet (ﷺ) to speak to people.
- **A man like you:** Not a god or a supernatural creature.
- **Hopes for the Meeting with his Lord:** Fear the Day of Resurrection and long for seeing Allah (﷾) on the Day of Resurrection.
- **Work righteousness:** Good deeds that are sincerely devoted to Allah (﷾) and meeting the rules of the Sharee'ah (Islamic Law).
- **Associate none as a partner in the worship of his Lord:** To keep away from showing off and devote Sharee'ah - based deeds only to Allah (﷾).

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, commands His Prophet (ﷺ) to inform people that he is an ordinary man just like them, not possessed of any of the attributes of Lordship or Divinity. Rather the Prophet Muhammad's mission was to convey to people what Allah (ﷻ) revealed to him. The most significant of the revelation inspired to him is that Allah (ﷻ) is the only One deserving of worship, and that one is prohibited to associate anyone with Him in worship. People will inevitably return to Allah (ﷻ) on the Day of Resurrection. Therefore, whoever hopes for salvation on that day, must persevere in doing good deeds which are in accordance with the Sharee'ah and solely devoted to Allah (ﷻ).

Relevance of the Qur'anic Verse to the Chapter

This verse implies a command from Allah (ﷻ) to His servant to be sincere in his worship to Allah (ﷻ). Sincerity in one's worship entails avoiding showing off which is an act of polytheism.

Lessons Drawn from the Qur'anic Verse

- The essence of religion is to dedicate one's worship only to Allah (ﷻ).
- Showing off in worship is a kind of polytheism.
- The polytheists commit polytheism with regard to the matters of worship.
- People are prohibited to worship others along with Allah (ﷻ), whether idols, prophets, righteous people or any others.

Abu Hurayrah (ﷺ) narrated that Allah (ﷻ) said:

أنا أغنى الشركاء عن الشرك، من عمل عملاً أشرك معي فيه غيري تركته وشركه

"I am most independent and free from needing associates. Whoever performs a deed while associating partners with Me (doing so for others along with Me) I will leave him, along with his setting up of associates to Me (Shirk)."[5]

Keywords and Phrases

- **Associating partners with Me:** Intending to direct one's work for deities other than Allah (ﷻ).

- **I will leave him, along with his setting up of associates to Me:** Allah (ﷻ) will not accept his work, and will abandon him to his false deity.

General Meaning of the Hadeeth

This is a qudsi (Divine) Hadeeth as the Prophet (ﷺ) conveys the Words of Allah, Almighty and Ever-Majestic be He. The Prophet (ﷺ) narrates that Allah (ﷻ) rejects any work intended for others besides Him through showing off or the like. Indeed, Allah (ﷻ) accepts only the work devoted entirely to Him.

Relevance of the Hadeeth to the Chapter

This Hadeeth indicates that Allah (ﷻ) rejects any work intended for showing off or is impaired by any other act of polytheism.

Lessons Drawn from the Hadeeth

- Muslims are warned not to approach any act of polytheism as it causes the work to be rejected by Allah (ﷻ).

- The obligation of having one's work sincerely dedicated to Allah (ﷻ), and purely free of any type of polytheism.

- This Hadeeth proves that Allah (ﷻ) is the Self-Sufficient.

- It also provides a proof that Allah (ﷻ) is possessed of speech

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[5] Muslim (2985), Ahmad (2/301, 435), Ibn Majah (4202) and Ibn Khuzaymah (938)

Ahmad (ﷺ) reported the following Marfu' Hadeeth from Abu Sa'id Al-Khudri (ﷺ) that the Prophet (ﷺ) said:

ألا أخبركم بما هو أخوف عليكم عندي من المسيح الدجال؟) قالوا: بلى يا رسول الله! قال: (الشرك الخفي، يقوم الرجل فيصلي، فيزيّن صلاته، لما يرى من نظر رجل).

"Shall I not tell you what I fear for you more than the false Messiah?" The Companions (ﷺ) said, "Indeed, O Messenger of Allah (ﷺ)," He (ﷺ) said, "Inconspicuous Shirk, as, when a person improves his rendering of the Salat when he knows that others are watching." [6]

Keywords and Phrases

- **False Messiah (Antichrist):** The one who will cause the greatest fitnah (trial) a short time before the Day of Resurrection.

- **Inconspicuous Shirk (Hidden polytheism):** The modifier 'hidden' is inserted before the word 'polytheism' as one's work appears to be devoted to Allah (ﷻ) though it is intended for deities other than Him.

- **Improves his rendering of the Salat (Beautify his prayer):** To make it longer and perform it perfectly.

General Meaning of the Hadeeth

While the Companions (ﷺ) were talking about the fitnah (trial) of the Antichrist expressing their fears from that event, the Prophet (ﷺ) joined them. Commenting on the topic under discussion, he (ﷺ) informed them that there was a matter he (ﷺ) feared for them more than the Antichrist; namely ascribing partners to Allah (ﷻ) when making one's intention which is invisible to people. Then he (ﷺ) explained that this type of polytheism is represented in one's interest in attracting people's admiration by beautifying one's work, which is supposedly intended for the sake of Allah (ﷻ).

Relevance of the Hadeeth to the Chapter

This Hadeeth implies an explanation of the act of showing off and an admonition against approaching it.

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[6] Ibn Majah (4204) and Ahmad in Al-Musnad (3/30)

Lessons Drawn from the Hadeeth

- The Hadeeth shows the Prophet's pity for his nation and his concern to advise them.

- Showing off is more dangerous to the righteous people than the fitnah (trial) of Antichrist.

- Muslims are to be cautious of falling into showing off or any other kind of polytheism.

Important issues of the Chapter

1. Explanation of the verse in Soorah Al-Kahf (18: 110).

2. The great issue that good deed, if it was joined other with Allah (ﷻ) in any way, is fully rejected.

3. Allah's absolute self-sufficiency is the reason (of the rejection of the good deed, if it is not done purely for Him).

4. Another reason is that He (ﷻ) is the Best than those who are given share in worship (i.e. false deities of disbelievers).

5. The fear, the Prophet (ﷺ) had of Riya', for his Companions (رضي الله عنهم)

6. He explained Riya' by expressing the state of a person performing prayer for Allah (ﷻ), but he improves his rendering of the Salat when he knows that others are looking at him.

Chapter Thirty Seven

It is of Shirk to perform a (righteous) deed for worldly reasons

Allah the Most Exalted said:

مَن كَانَ يُرِيدُ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا نُوَفِّ إِلَيۡهِمۡ أَعۡمَٰلَهُمۡ فِيهَا وَهُمۡ فِيهَا لَا يُبۡخَسُونَ ١٥
أُوْلَٰٓئِكَ ٱلَّذِينَ لَيۡسَ لَهُمۡ فِي ٱلۡأٓخِرَةِ إِلَّا ٱلنَّارُۖ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَٰطِلٞ مَّا كَانُواْ
يَعۡمَلُونَ ١٦

"Whosoever desires the life of the world and its glitter; to them we shall pay in full (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but the Fire; and vain are the deeds they did therein. And of no effect is that which they used to do."

(Soorah Hud 11: 15, 16)

Relevance of the Chapter to the Book of Tawheed

The present chapter indicates that when good deeds are intended for worldly gain, they entail polytheism. This act of polytheism violates the perfection of monotheism and renders one's deeds void. The present chapter differs from the previous one in that the former tackles the deeds intended for worldly gain, while the latter tackles the deeds intended for getting praise from people.

Keyword and Phrases

- **Desires the life of the world and its glitter:** To intend by one's deeds gaining a worldly reward.

- **For whom there is nothing in the Hereafter but the Fire:** Because all their deeds are intended for obtaining worldly gain.

- **And vain are the deeds they did therein:** In the Hereafter, those people will have no reward for their deeds as they did not intend to gain the reward from Allah (ﷻ).

General Meaning of the Two Qur'anic verses

Allah, Exalted be He, enunciates that he who is attached to the worldly life as his ultimate purpose, and intends it in all his deeds, paying no heed to the Hereafter, will be repaid by Allah (ﷻ) for his deeds in this life, if He wills. Allah, Exalted be He says:

مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ

"Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like..."[7]

Thus, in the Hereafter, such a person will have no god deeds to be rewarded for.

Relevance of the Two Qur'anic Verses to the Chapter

These verses state the ruling on those who seek after worldly gain through deeds of righteousness, and shows the dire consequences of such deeds both in this life and in the Hereafter.

Lessons Drawn from the Two Qur'anic Verses

- Polytheism renders one's good deeds void, and similarly one's deeds are rendered void if they are intended for worldly gain.

- In this life, Allah (ﷻ) may reward the unbelievers and the seekers after worldly gain for their good deeds, but in the Hereafter, they will have no good deed to be rewarded for.

- Muslims are warned not to seek after any worldly gain by deeds supposedly intended for the sake of Allah (ﷻ).

- Muslims are urged to intend by their deeds the reward of Allah (ﷻ) in the Hereafter.

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[7] Soorah Al-Israa 17: 18

Abu Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said:

تعس عبد الدينار، تعس عبد الدرهم، تعس عبد الخميصة، تعس عبد الخميلة، إن أعطي رضي، وإن لم يعط سخط، تعس وانتكس وإذا شيك فلا انتقش، طوبى لعبد أخذ بعنان فرسه في سبيل الله، أشعث رأسه، مغبرة قدماه، إن كان في الحراسة كان في الحراسة، وإن كان في الساقة كان في الساقة، إن استأذن لم يؤذن له، وإن شفع لم يشفع

"Let the slave of Dinar and Dirham, and Khamisa (i.e. money and luxurious clothes) perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Tuba (all kinds of happiness, or a tree in Paradise) is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission (before a ruler) he is not permitted, and if he intercedes, his intercession is not accepted (because of his simplicity)."

(Related by Al-Bukhaaree)[8]

Keywords and Phrases

- **Tuba:** A name for Paradise or a tree therein.
- **In Allah's Cause:** For fighting the polytheists.
- **His hair unkempt:** Fighting in the cause of Allah (ﷻ) makes him so busy that he has no time to use hair oil or comb his hair.
- **Feet covered with dust:** This image of the fighter in the cause of Allah (ﷻ) contrasts that of the person who leads a life of luxury in this life.
- **Asks for permission:** To meet a leader, a prince, etc.
- **Is not permitted:** Due to his humble character in the eyes of those in authority.

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[8] Al-Bukhaaree (2887)

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) portrays the states of two men; the first seeks only mundane benefits while the other seeks the reward of Allah (ﷻ) in the Hereafter. Therefore, the former is like a slave of this life, as he is pleased when he gets its pleasures and displeased when deprived of them. The Prophet (ﷺ) invokes Allah (ﷻ) not to save such a slave of pleasure when he is in distress so that he neither gets what he desires nor protects himself against what he fears. This person is enslaved to his lusts, and is thus not a true servant of Allah (ﷻ). Thus, he does not deserve divine salvation. On the contrary, the Prophet (ﷺ) illustrates the characteristics of the true servant of Allah (ﷻ), who seeks to please his God and keeps away from whatever conduces to His Wrath. Such a Muslim patiently endures hardships in this life and dose not devote himself to seeking luxury and satisfying his mundane desires. In addition, such a devout person does not perform any act of worship ostentatiously to attract people's admiration or gain prestige among them. As a reward for his sincerity to Allah (ﷻ), he will be admitted into Paradise or granted a special tree therein.

Relevance of the Hadeeth to the Chapter

While the Hadeeth censures seeking after worldly gain through acts supposedly intended for Allah (ﷻ), it praises the acts intended for gaining a reward from Allah (ﷻ) in the Hereafter.

Lessons Drawn from the Hadeeth

- While the Hadeeth censures any deeds intended only for worldly gain, it commends those intended for gaining a reward from Allah (ﷻ) in the Hereafter.

- The Hadeeth also highlights the virtue of being modest.

- It also emphasizes the virtue of striving in the Cause of Allah (ﷻ).

- While leading a life of luxury is dispraised, manly characteristics like vigor and sturdiness are highly praised, for such qualities help a Muslim to strive in the Cause of Allah (ﷻ).

Important issues of the Chapter

1. Man's desire for the worldly gains on the pretext of the acting for the Hereafter.

2. Explanation of the verses in Soorah Hud (11:15, 16).

3. Naming the Muslim the slave of Dinar and Dirham and Khamisa (i.e. money and luxurious clothes).

4. The explanation of that by the fact that "he is pleased if these things are given to him, and if not, he is displeased."

5. Meaning of the words: "Let such a person perish and relapse." (Ta'isa, Intakasa).

6. Meaning of the words: "and if he is pierced with a thorn, let him not find anyone to take it out for him."

7. The praise upon the Mujahid who can be attributed with the characterization (in the Hadeeth).

Chapter Thirty Eight

Whoever obeys the Scholars and the Rulers, forbidding what Allah has made permissible and permitting what He has made forbidden, has certainly taken them as Lords (besides Allah)

Ibn Abbas (ﷺ) said:

يوشك أن تنزل عليكم حجارة من السماء، أقول: قال رسول الله صلى الله عليه وسلم، وتقولون: قال أبو بكر وعمر؟!

"(It may be that) Stones are soon to descend upon you from the heavens! I say to you: 'Allah's Messenger (ﷺ) said...' and you say to me: 'Abu Bakr and Umar said!?"

Relevance of the Chapter to the book of Tawheed

Since obedience is a type of worship, the author highlights, in this chapter, the obligation of dedicating it only to Allah, Exalted be He. The author also stresses that no one is to be obeyed in any matter involving disobedience to Allah (ﷻ).

The Occasion of the Tradition

Ibn Abbas (ﷺ) said that statement to a person who argued with him over the Mut'ah of Hajj. Ibn Abbas (ﷺ) used to instruct people to perform Mut'ah of Hajj in compliance with the Prophet's directive. However, his opponent argued that Abu Bakr (ﷺ) ad Umar (ﷺ) forbade such an act. Therefore, Ibn Abbas (ﷺ) had recourse to the Sunnah of Allah's Messenger (ﷺ).

General Meaning of the Tradition

In this tradition, Ibn Abbas (ﷺ) expected a severe punishment to befall those who would give precedence to the saying of Abu Bark (ﷺ) and Umar (ﷺ), or anyone else, over the saying of Allah's Messenger (ﷺ). Ibn Abbas (ﷺ) was motivated by the truth that belief in the Messenger Muhammad (ﷺ) entails obeying him, and thus, giving precedence to his sayings over those of anyone else.

Relevance of the Tradition to the Chapter

The tradition indicates the prohibition of obeying scholars and rulers in matters contradictory to the guidance of the Messenger (ﷺ), for such an act entail punishment

Lessons Drawn from the Tradition

- The tradition points out that it is obligatory to give precedence to the saying of the Messenger (ﷺ) over those of anyone else.

- Acting in violation of the guidance of the Messenger (ﷺ) conduces to punishment.

Ahmad bin Hanbal (ﷺ) said:

عجبت لقوم عرفوا الإسناد وصحته، يذهبون إلى رأي سفيان، والله تعالى يقول:

I am astonished at a people who know the chain of transmission (of a Hadeeth) and its authenticity but nevertheless follow the opinion of Sufyan (Ath-Thawri) while Allah the Most High says:

فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

"Let those who oppose his (the Messenger's) commandment (orders, statements, etc.) beware, lest some Fitnah (disbelief, affliction) befall them or a painful torment be inflicted on them." [1]

أتدري ما الفتنة؟ الفتنة: الشرك، لعله إذا رد بعض قوله أن يقع في قلبه شيء من الزيغ فيهلك

Do you know what the Fitnah is? Al-Fitnah is Shirk. May be the rejection of some of his words would cause one to have doubt and deviation in his heart and thereby be destroyed.

Profiles

- Ahmad Ibn Muhammad Ibn Hanbal (ﷺ) is one of the Four Imams of the well-known schools of law. He died in 241 A.H.; may Allah have mercy on him.

- The full name of Sufyan is Abu Abdullah Sufyan Ibn Sa'id Ath-Thawri (ﷺ). He was an ascetic, a devout and trustworthy faqih. He died in 161 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **Who know the chain of transmission (of a Hadeeth) and its authenticity:** Those people knew that the chain of transmitter of a certain Hadeeth is authentic, for this signifies the authenticity of the Hadeeth concerned.

- **Who oppose his (the Messenger's) commandment (orders, statements, etc.):** Those who act in contradiction to the orders of Allah (ﷻ) or His Prophet (ﷺ).

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[1] Soorah An-Nur 24:63

The Occasion of the tradition

Imam Ahmad (رحمه الله) uttered these words when he was told that some people would leave the Hadeeth of the Prophet (ﷺ) and adopt the opinion of Sufyan (رحمه الله) or other faqihs (scholars of Islamic jurisprudence).

General Meaning of the Tradition

In this Tradition, Imam Ahmad (رحمه الله) criticizes those who are aware of the Saheeh Hadeeth on a particular matter and yet adopt an opinion in violation of the Prophet's Hadeeth. Those people resort to false excuses to justify their view. Nevertheless, it is obligatory for the believer that once he is aware of the evidence drawn from the book of Allah (سبحانه وتعالى) or the Sunnah of His Prophet (ﷺ) on any matter, he must comply with it, no matter that many people may contradict him. This is a command given by Allah, Glorified and Exalted be He, as well as his Prophet (ﷺ). As for those who are aware of the authenticity of a particular practice of the Prophet's Sunnah and then act in violation of it, Imam Ahmad (رحمه الله) fears that their hearts may deviate and thereby they may ultimately perish in both this life and the Hereafter. Supporting his view, Imam Ahmad (رحمه الله) quotes the above-mentioned verse. Similarly, there are several Qur'anic verses supporting this view, such as the verse that reads:

فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ

"...And when they deviated, Allah caused their hearts to deviate..."[2]

Relevance of the Tradition to the Chapter

In this tradition, Muslims are warned not to follow the scholar's opinions which are not substantiated by legal proofs, and not to abstain from acting in compliance with the Qur'aan and the Sunnah, for this is an act of associating others with Allah (سبحانه وتعالى) in obedience.

Lessons Drawn from the Tradition

- Those who are able to derive proofs and make deduction are prohibited to imitate the scholars' views blindly.
- Those who are not aware of the legal proofs on a particular matter are permitted to imitate the trustworthy and pious men of knowledge.

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[2] Soorah As-Saff 61:5

It is narrated from Adiyy bin Hatim (رضي الله عنه):

أنه سمع النبي صلى الله عليه وسلم يقرأ هذه الآية:

I heard the Prophet (ﷺ) read this verse:

ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا
لِيَعْبُدُوٓا۟ إِلَـٰهًا وَٰحِدًا ۖ لَّآ إِلَـٰهَ إِلَّا هُوَ ۚ سُبْحَـٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and Messiah - son of Maryam, while they were commanded to worship none but One Ilah (God Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)".[3]

فقلت له: إنا لسنا نعبدهم قال: (أليس يحرمون ما أحل الله فتحرمونه ويحلّون ما حرم الله، فتحلونه؟) فقلت: بلى. قال فتلك: عبادتهم)

So I said to him (ﷺ)' "Verily, we did not worship them," to which he (ﷺ) replied, "Did they not make Haram what Allah made Halal so you then made it Haram, and (did they not) make Halal what Allah made Haram and you therefore made it Halal?" I said, "Yes." He (ﷺ) said, "That is worshipping them."

***(Reported by Ahmad and At-Tirmidhi)*[4]**

'Adiyy Ibn Hatim (The narrator)

The full name of the narrator is 'Adiyy Ibn Hatim At-Ta'I (رضي الله عنه). He was well-known righteous Companion. He died in 68 A.H., at the age of 120 years old; may Allah be please with him.

Keywords and Phrases

- **Rabbis:** The scholars of Jews.

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[3] Soorah At-Tawbah 9:31

[4] At-Tirmidhi (3104), Ibn Kathir in his Exegesis of the Glorious Qur'aan (2/458) ascribing it to Imam Ahmad, At-Tirmidhi, and Ibn Jarir. At-Tirmidhi graded it a gharib (unfamiliar) and Hasan (good) Hadeeth.

- **Monks:** The Christian monks.

- **We did not worship them:** Adiyy (ﷺ) thought that worship is confined to prostration and suchlike acts intended for drawing near to those people.

General Meaning of the Hadeeth

In this verse, Allah enunciates that the Jews ad Christians have taken their scholars and monks as gods besides Allah (ﷻ). Those scholars and monks enact laws in violation of the legislation of Allah (ﷻ), and their people act upon those laws. Hearing the above-mentioned verse, 'Adiyy Ibn Hatim (ﷺ) got confused as he thought that worship is confined to prostration and suchlike acts. Therefore, the Prophet (ﷺ) informed him that following the scholars or monks in prohibiting what is lawful and vice versa, is an act of worshipping them.

Relevance of the Hadeeth to the Chapter

This Hadeeth assert that obeying anybody in a matter of disobedience to Allah (ﷻ), especially in enacting laws ad rules in violation of those ordained by Allah (ﷻ), is an act of worshiping them besides Allah(ﷻ) .

Lessons Drawn from the Hadeeth

- Following scholars or anyone else in changing the rulings of Islamic Law is an act of major polytheism only if the follower knows that these enacted laws are at variance with those of Allah (ﷻ).

- It is exclusively Allah's right to prohibit something or to make something lawful.

- The Hadeeth demonstrates one further type of polytheism; i.e. polytheism of obedience.

- The exhortation to instructing the unlearned.

- Worship is of a comprehensive meaning that includes all saying and visible or hidden deeds with which Allah (ﷻ) is pleased.

Important issues of the Chapter

1. Explanation of the verse in Soorah An-Nur (24:63).

2. Explanation of the verse in Soorah Al-Bara'ah (or At-Tawbah) (9:31).

3. Pointing out the meaning of worship that was initially denied by Adiyy (رضي الله عنه)

4. The example given, of Abu Bakr (رضي الله عنه) and Umar (رضي الله عنه), by Ibn Abbas (رضي الله عنه); and Ahmad's example of Sufyan (رحمه الله).

5. Conditions have changed to the point that the worship of monks has become the best of deeds under the name of Al-Wilayah (sainthood), while the worship of learned men in religion is considered knowledge and understanding. Thereafter, conditions changed to the point that those worshipped besides Allah (سبحانه وتعالى) were not even righteous, and those were also worshipped who were absolutely illiterate.

Chapter Thirty Nine

Seeking judgement from other than Allah and His Messenger is hypocrisy

Allah the Most Exalted said:

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن
يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَٰنُ أَن يُضِلَّهُمْ ضَلَٰلًۢا
بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ
عَنكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ
بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا ﴿٦٢﴾

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges etc.) while they have been ordered to reject them? But Satan wishes to lead them far astray. And when it is said to them: "Come to what Allah has sent down and to the Messenger (Muhammad ﷺ)," you (Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, "We meant no more than goodwill and conciliation!"

(Soorah An-Nisaa' 4:60-62)

Relevance of the Chapter to the Book of Tawheed

In this chapter, the author demonstrates that adopting the creed of monotheism entails that people should refer their disputes to the Islamic law revealed to the Prophet (ﷺ), for it is a prerequisite of the Two Testifications of Faith. Therefore, whoever utters the Two Testifications of Faith and then resorts to a judgment other than that of the Prophet (ﷺ) is insincere in his declaration of faith.

Keywords and Phrases

- **Those (hypocrites) who claim that they believe in that which has been sent down to you:** Those people who claim so are insincere with regard to their claim.

- **Taghut:** It generally refers to whoever is known to transgress. In this context, it denotes Ka'b Ibnul-Ashraf, the Jew. However, it also applies to anyone who passes judgments which are not in compliance with the legislation revealed by Allah (ﷻ).

- **Satan wishes to lead them far astray:** To make refer their disputes to the Taghut and thus deviate from the right path of guidance.

- **To what Allah has sent down:** The rulings stated in the Noble Qur'aan.

- **And to the Messenger:** To arbitrate between them.

- **What their hands have sent forth:** Referring people's disputes to a legislation other than that revealed by Allah (ﷻ).

- **They come to you:** To apologize only when in distress.

- **Goodwill and conciliation:** Reconciliation among people.

General Meaning of the Qur'anic Verses

In these verses, Allah, Exalted be He, reproaches those who claim to hold a belief in that which was revealed to Muhammad (ﷺ), and that which was revealed to the prophets before him, and yet seek judgment on matters of dispute from legislation other than that of the Noble Qur'aan and the Sunnah. Those people refer their dispute to the Taghut, which Allah (ﷻ) has commanded his servants to renounce. However, Satan seeks to lead them far astray from the path of guidance.

Moreover, if those people are invited to accept the divine judgment represented in the Qur'aan and the Sunnah, they arrogantly turn away in aversion. However, Allah (ﷻ) enunciates that when such people are in distress, they come to the Prophet (ﷺ) making apologies for seeking judgment from a source other than him and begging him to invoke Allah (ﷻ) for them and to solve their problems. Moreover, they swear by Allah (ﷻ) that they intended nothing but good conduct and reconciliation among people. Thus, they resort to false excuses to justify their deeds when exposed.

Lesson Drawn from the Qur'anic Verses

- It is obligatory to seek judgment from the Book of Allah (ﷻ) and the Sunnah of His Messenger (ﷺ). Further, it is obligatory to accept the judgments based on the above-mentioned sources with full submission.

- Whoever seeks judgment from a law other than the Islamic Sharee'ah is not a believer. Moreover, such a person is not a reformer, even if he claims to be so.

- Whoever gives a judgment contrary to that revealed by Allah (ﷻ) is a Taghut, and whoever seeks a judgment of that type is seeking a judgment from a Taghut, whatever he may call it.

- The obligation of repudiating the Taghut.

- Muslims are warned of Satan's insinuations to avert man from the truth.

- Whoever is invited to seek judgment from what Allah (ﷻ) has revealed, must comply and accept the judgment of Allah (ﷻ); otherwise, he is a hypocrite.

- The claim that applying laws other than those divinely revealed is intended for reformation is an absurd excuse.

He the Almighty said:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

"And when it is said to them: 'Make not mischief on the earth,' they say: 'We are only peace-makers.' "

(Soorah Al-Baqarah 2:11)

Keywords and Phrases

- **And when it is said to them:** To the hypocrites

- **Make not mischief on the earth:** Out of disbelief and other acts of disobedience.

General Meaning of the Qur'anic Verse

In this verse, Allah Glorified and Exalted be He, mentions one of the bad characteristics of the hypocrites. Allah (ﷻ) points out that when those people are forbidden to perpetrate offenses that cause corruption on earth due to the infliction of divine retribution, they explain that they intend nothing but reformation. Likewise, when they are commanded to show obedience that brings about reformation, they say they seek nothing but reformation. This fallacy is caused by the hypocrisy of these people that made them perceive corruption in the form of reformation.

Relevance of the Qur'anic verse to the Chapter

Whoever invites people to seek judgment from laws other than those revealed by Allah (ﷻ), or invites them to perpetrate offenses, commits the gravest corruption on earth.

Lessons Drawn from the Qur'anic Verse

- Muslims are warned against applying laws that contradict the Sharee'ah even though it is claimed to be intended for reformation.

- The claim of seeking reformation is not an excuse to leave the divinely revealed laws.

- The verse implies a warning against admiring one's opinion.

- Those suffering moral diseases in their hearts see what is right as wrong and vice versa.

- Good intention does not justify acting in violation of the Sharee'ah.

Allah the Exalted said:

وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا وَٱدۡعُوهُ خَوۡفٗا وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ ٥٦

"And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good-doers."

(Soorah Al-A'raaf 7:56)

Keywords and Phrases

- **Mischief on the earth:** Committing polytheism or any other acts of disobedience.

- **After it has been set in order:** Reformation here refers to sending prophets, legislating rulings and doing good deeds.

General Meaning of the Qur'anic Verse

After reforming the earth at the hands of His Messengers who have disseminated the divine Laws and called people to obey their Lord, Allah (ﷻ) has prohibited His servants from causing corruption on earth by committing sins and inviting people to obey creatures in matters entailing disobedience to the Creator. Therefore, worshipping other besides Allah (ﷻ), calling on people to worship deities other than Him, associating partners with Him, oppressing and committing sins constitute the gravest corruption on earth.

Relevance of the Qur'anic Verse to the Chapter

Whoever calls others to pass judgments from laws other than those divinely revealed commits the gravest corruption on earth.

Lessons Drawn from the Verse

- Sins cause corruption.

- Obedience to Allah (ﷻ) results in reformation.

- Applying laws other than those divinely revealed causes corruption on earth.

- Reformation is achieved only by applying the divine laws.

Allah the Almighty said:

أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

"Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith."

(Soorah Al-Ma'idah 5:50)

Keywords and Phrases

- **The judgement of (the Days of) Ignorance:** The conventions that were prevailing in the Pre-Islamic era. Similarly, any judgment at variance with Islamic Law is regarded as a judgment belonging to the time of ignorance.

- **A people who have firm Faith:** The people who meditate on matters and come to realize that no judgment is better than that of Allah (ﷻ).

General Meaning of the Qur'anic Verse

Since the Divine Law establishes justice and prosperity and forbids any harm or evil, Allah, Exalted be He, criticizes those who deviate from it and codify laws based not on the Divine revelation but rather on people's opinions, inclinations and conventions. These positive laws are similar to those which were practiced at the Pre-Islamic period and were drawn from perversities and tribal conventions.

Relevance of the Qur'anic Verse to the Chapter

Whoever seeks to apply legislation other than the divinely revealed one, such as positive laws, is deemed as one seeking to apply the judgment of the time of ignorance.

Lessons Drawn from the Qur'anic Verse

- Judging in accordance with Sharee'ah is an obligation.

- Any judgment contradictory to the Sharee'ah is deemed a judgment of ignorance.

- The verse demonstrates the merits of the rules of Sharee'ahand emphasizes that it is a means of establishing justice, mercy and bringing about prosperity.

- Applying the positive law and such western positive systems is an act of disbelief.

Abdullah bin Amr bin Al-'Aas (ﷺ) narrated that Allah's Messenger (ﷺ) said:

لا يؤمن أحدكم حتى يكون هواه تبعاً لما جئت به

"None of you truly believes until his desires are in accordance with what I came with."

An- Nawawi (ﷺ) said:

حديث صحيح، رويناه في كتاب "الحجة" بإسناد صحيح

"This is a Saheeh Hadeeth recorded in Kitaab Al-Hujjah with a sound chain of narrators"[5]

A Profile About An-Nawawi

His full name is Muhyid-Din Abu Zakariyya Yahya Ibn Sharaf An-Nawawi (ﷺ). He was called An-Nawawi after the name of the village where he was born; i.e. Nawa in Ash-Sham (the region covering Palestine, Jordan, Lebanon and Syria now). An-Nawawi (ﷺ) is a well-known imam who wrote may useful books. He died in 676 A.H.; may Allah have mercy on him.

About the Transmission of the Hadeeth

Though the chain of transmission of this Hadeeth lacks the criteria of authenticity, the meaning of the Hadeeth is definitely true. Moreover, there are proofs derived from the Qur'aan in support of this Hadeeth, such as the verse that reads:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

"But no, by your Lord, they will not (truly) believe until they make you, (O Muhammad ﷺ), judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in (full, willing) submission."[6]

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[5] See Al-Arba'un An-Nawawiyyah (The Forty Hadeeths Compiled by An-Nawawi) p.48.

[6] Soorah An-Nisaa' 4:65

Keywords and Phrases

- **None of you truly believes:** None will reach the required level of true faith or becomes a believer.

- **His desires are in accordance with what I came with:** To love whatever has been commanded by Allah's Messenger (ﷺ) and detest whatever he has forbidden.

- **Al-Hujjah (The Argument):** It is a book entitled "Al-Hujjah 'Ala Tarikul-Mahajjah", (The Argument against Whoever Deserts the Right Path), written by Shaykh Abul-Fath Nasr Ibn Ibrahim Al-Maqadisi Ash-Shafi'I (رحمه الله).

General Meaning of the Hadeeth

Man will not become a true believer unless he loves whatever the Messenger (ﷺ) has commanded and detests whatever he (ﷺ) has forbidden.

Relevance of the Hadeeth to the Chapter

According to this Hadeeth, whoever does not love the divine laws nor feel satisfied with them or loves the positive laws is deemed bereft of faith.

Lessons Drawn from the Hadeeth

- Muslims are duty bound to willingly act in compliance with all that is revealed to the Messenger Muhammad (ﷺ), especially the divine laws.

- Muslims are also duty bound to detest and avoid whatever is contrary to the Sharee'ah.

- Whoever inclines to act in violation of the guidance of Muhammad (ﷺ) is deemed bereft of faith, even if he apparently acts in compliance with it.

Sha'bi (ﷺ) said:

كان بين رجل من المنافقين ورجل من اليهود خصومة؛ فقال اليهودي:

"There was a dispute between a Jew and a Munafiq (hypocrite). The Jew said:

نتحاكم إلى محمد ــ لأنه عرف أنه لا يأخذ الرشوة ــ وقال المنافق: نتحاكم إلى اليهود ــ لعلمه أنهم يأخذون الرشوة – فاتفقا أن يأتيا كاهناً في جهينة فيتحاكما إليه، فترلت:

'Let us seek a judgement from Muhammad (ﷺ); for he knew that he (ﷺ) does not take bribes. The hypocrite said: 'Let us get a judgement from the Jews', because he knew they accepted bribes. Thus, both of them agreed to take their case to a soothsayer in Juhaynah. It was on this occasion the verse Sixty of Soorah An-Niass' was revealed:

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَٰنُ أَن يُضِلَّهُمْ ضَلَٰلًۢا بَعِيدًا ﴿٦٠﴾

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Satan wishes to lead them far astray.

The Profile of Ash-Sah'bi

His full name is 'Amir Ibn Sharahil Ash-Sha'bi (ﷺ), and it is said that he is called 'Amir Ibn Abdullah Ibn Sharahil Ash-Sha'bi Al-Himyari Abu 'Amr Al-Kufi. He is a trustworthy hafiz[7] and a faqih[8] from among the tabi'is[9]. He died in 103 A.H, and some say that the exact date of his death is unknown; may Allah have mercy on him.

[7] Hafiz: A title given to the person who knows most narrations of each class of narrators, and whoever devotes himself to the study of Hadeeth. The term may also refer to a person who memorizes one hundred thousand Hadeeths.

[8] Faqih: A scholar of Islamic Jurisprudence.

[9] Tabi'i (Successor): A person who witnessed a Companion of the Prophet (ﷺ), i.e. one of those who belonged to the first Muslim generation after the Prophet (ﷺ).

Keywords and Phrases

- **Hypocrite:** Whoever apparently embraces Islam, but conceals disbelief deep in his heart.

- **Juhaynah:** A well-known Arab tribe

General Meaning of the Tradition

Ash-Sha'bi (ﷺ) narrates that the above-mentioned verse was revealed when a man, who pretended to be a believer, preferred to get judgment on his issue from someone other than the Messenger (ﷺ). Seeking to avoid a just ruling, that hypocrite referred his issue to a Taghut, and did not mind violating his faith. As such, this man proved to be insincere in professing his faith. The same ruling applies to whoever refers any matter of dispute to anyone other that Allah (ﷻ) and His Messenger (ﷺ).

Relevance of the Tradition to the Chapter

This tradition indicates that referring matters of dispute to any law other than that of Allah (ﷻ) entails violating one's belief in Allah (ﷻ) and in His Book.

Lessons Drawn from the Tradition

- It is obligatory to apply the divine law when passing judgment.

- Applying laws other than those revealed by Allah (ﷻ) contradicts true belief in Allah (ﷻ).

- The tradition discloses that the hypocrites are worse than the Jews.

- The tradition points out that accepting bribe is prohibited, and that it is one of the bad manners of the Jews. Besides, the Prophet (ﷺ) cursed those who offer bribes or accept them.

It is also said that the above-mentioned verse was revealed when two men disputed over a certain issue; and one of them said

نترافع إلى النبي صلى الله عليه وسلم، وقال الآخر: إلى كعبن الأشرف، ثم ترافعا إلى عمر، فذكر له أحدهما القصة. فقال للذي لم يرض برسول الله صلى الله عليه وسلم: أكذلك؟ قال: نعـــم، فضـــربه بالسيف فقتله.

"Let us take the dispute to the Prophet (ﷺ) for his judgement" but the other said: "Take it to Ka'b bin Al-Ashraf'. Thereafter both of them came 'to Umar (ﷺ) One of them told him the story so he asked the other who was not content to take the case to Prophet (ﷺ) "It is so (as the other said)?" He said, "Yes". He then (Umar ﷺ) struck him with his sword and killed him.

A Profile about Ka'b

Ka'b Ibnul-Ashraf was An Arab Jew from the tribe of Tayyi, and his mother from Banun-Nadir. He used to bear intense animosity towards the Prophet (ﷺ).

General Meaning of the Tradition

This tradition provides another reason of the revelation of the above mentioned verse that reads: **"Have you not seen those who claim..."**[10] It demonstrates that when Umar Ibnul-Khattab (ﷺ) heard the story and made sure of what happened, he killed the one who did not approve of the Messenger of Allah (ﷺ) as an arbitrator.

Relevance of the Tradition to the Chapter

This tradition provides a proof that whoever refers a matter of dispute to any law other than that of Allah (ﷻ) is deemed a disbeliever and must thus be killed as he becomes an apostate.

Lessons Drawn from the Tradition

- Applying any law other than that divinely revealed to the Messenger (ﷺ) is an act entailing apostasy.
- Killing is the penalty of apostasy.

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[10] Soorah An-Nisaa' 4:60

- The call for applying any law other than that of Allah (ﷻ) is one of the attributes of hypocrites, even if the one referred to for judgment is an eminent Imam such as Umar Ibnul-Khattab (رضي الله عنه).

- The legitimacy of being angry for the sake of Allah (ﷻ), his Messenger (ﷺ) and His religion (i.e. Islam)

- The legitimacy of forbidding evil whenever possible.

- Awareness of the correct way is of no avail unless one acts in compliance with it.

Important issues of the Chapter

1. Explanation of the verse in An-Nisaa' (4:60) with the emphasis on the understanding of Taghut.

2. Explanation of the verse in Al-Baqarah (2:11):

   "And when it is said to them: Make not mischief on the earth"

3. Explanation of the verse in Al-A’raf (7:56):

   "And do not do mischief on the earth, after it has been set in order...."

4. Explanation of the verse in Al-Mai’dah (5:50):

   "Do they then seek the judgement of (the Days of) Ignorance?"

5. The statement of Sha'bi (رحمه الله) on the occasion of revelation of the Verse 4:60.

6. The difference between true lman, and the false and feigned Belief.

7. The incidence of Umar (رضي الله عنه) with the Munafiq (hypocrite).

8. Nobody attains lman (Belief) until his all desires are in accordance with what Allah's Messenger (ﷺ) came with.

Chapter Forty

Whosoever denies any of the Names and Attributes of Allah

Allah the Most Exalted said:

وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

"... and they disbelieve in the Most Merciful (Allah) Say: "He is my Lord! La ilaha illa Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

(Soorah Ar-Ra'd 13:30)

Relevance of the Chapter o the Book of Tawheed

According to the Islamic Creed, monotheism consists of three major elements, without any one of which Faith can not be attained:

1. Tawheedur-Rububiyyah (Maintaining Oneness of Allah's Lordship)

2. Tawheedul-Uluhiyyah (Maintaining Oneness of Allah's Divinity)

3. Tawheedul-Asma'wa As-Sifat (Maintaining the Unity of Allah's Names and Attributes)

In this chapter, the compiler tackles the third element of monotheism; viz, maintaining the Unity of Allah's Names and Attributes, with the aim of demonstrating the ruling on repudiating this major element.

Keywords and Phrases

- **And they:** The disbelievers of the Quraysh

- **Disbelieve in the Most Merciful:** Repudiate that Name though they believe in Allah (ﷻ). The 'Most Merciful' is one of the Names of Allah (ﷻ), and 'Mercy' is one of his Attributes.

- **Say:** O Muhammad! (ﷺ) Disprove of the disbelievers' repudiation of Allah's Name 'The Most Merciful' by saying, **He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return.**

- **He is my Lord:** The Most Merciful, Exalted be He, is my Lord even if you disbelieve in him.

- **La ilaha illa Huwa (none has the right to be worshipped but He):** There is no deity worthy of worship but Him.

- **In Him is my trust:** I resign myself to Allah's will and count only on Him.

- **And to Him will be my return with repentance:** All people shall return to Allah (ﷻ) and He is the Only One to Whom one returns in repentance.

General Meaning of the Qur'anic Verse

Allah, Glorified and Exalted be He, criticizes the disbelievers of Quraysh for repudiating His Name 'The Most Merciful'. He (ﷻ) further commands His Messenger (ﷺ) to disprove that repudiation and profess his belief in Allah (ﷻ), His Names and His Attributes, and that He (ﷻ) is the One worthy to be worshipped. One is thus duty bound to rely only on Allah (ﷻ), have a recourse to Him in all one's affairs and always return to him in repentance.

Relevance of the Qur'anic Verse to the Chapter

This verse stresses that repudiating any of Allah's Names or Attributes is an act of disbelief.

Lessons Drawn from the Qur'anic Verse

- Repudiating any of Allah's Names or Attributes is an act of disbelief.

- Believing in all Allah's Names and Attributes is obligatory.

- It is also obligatory to rely upon Allah (ﷻ) and return to Him in repentance.

- Devoting all acts of worship to Allah (ﷻ) Alone is an obligation.

Narrated Ali (ﷺ):

حدثوا الناس بما يعرفون، أتريدون أن يكذب الله ورسوله؟

"You should preach to the people in a way that they can easily understand. Would you like that Allah and His Messenger (ﷺ) be denied?"

(Al-Bukhaaree)[11]

A Profile About Al-Bukhaaree

Imam Muhammad Ibn Isma'il Al-Bukhaaree (ﷺ) was named after the name of a city in the East called Bukhara. Al-Bukhaaree's authentic book of Hadeeth is considered the most reliable book after the Glorious Qur'aan.

General Meaning of the Tradition

The number of Muslim preachers who were known for story telling increased during the caliphate of Ali Ibn Abu Talib (ﷺ), the Commander of the believer. Therefore, he addressed those preachers advising them not to address common people except with what their minds can comprehend. It is sufficient for them to be acquainted with the pillars of religion that benefits them, such as the Islamic Creed of monotheism, what is lawful and what is prohibited. Moreover, Ali (ﷺ) counseled those Muslim preachers not to talk with the common people about unclear or puzzling matters that may cause people to reject the truth out of their inability to comprehend.

Relevance of the Tradition to the Chapter shall be Demonstrated after the Following Tradition

Lessons Drawn from the Tradition

Even if it is true, any puzzling or unclear matter should not be addressed to the common people, for fear that their beliefs may be badly shaken.

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[11] Al-Bukhaaree (127)

Abdur-Razzaq reported from Ma'mar from Ibn Tawus from his father that Ibn Abbas (ﷺ) narrated:

أنه رأى رجلاً انتفض ــ لما سمع حديثاً عن النبي صلى الله عليه وسلم في الصفات، استنكاراً لذلك ــ فقال: (ما فرق هؤلاء؟ يجدون رقة عند محكمه، ويهلكون عند متشابهه)

He (Ibn Abbas) saw a man springing to his feet in disapproval of the statement when he heard a Hadeeth from the Prophet (ﷺ) about the Divine Attributes. Then he (Ibn Abbas) said, "What type of the fear is of these people!? They find in entirely clear verses that which they fear and are brought to ruin by those verses which are not entirely clear (in which they seek deviant interpretations)."

Profiles

- Abdur-Razzaq Ibn Hammam As-San'ani (ﷺ) was known to be an Imam and Hafiz. He had many compilations. He died in 211 A.H.; may Allah have mercy on him.

- Abdullah Ibn Tawus Al-Yamani (ﷺ) is a trustworthy, virtuous and devout narrator. He died in 132 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **These people:** Some common people who used to attend his religious sessions.

- **Not entirely clear:** Matter that seem unclear to them

General Meaning of the Tradition

Ibn Abbas (ﷺ) criticized some common people, who used to attend his didactic sessions, He criticized them for the fear they used to show upon hearing any Hadeeth about Allah's Sublime Attributes due to their disapproval of them. This reaction indicates that their faith was incomplete as they did not believe in all that was authentically enunciated by the Prophet (ﷺ), whether it was intelligible to them or not. Thus, those people renounce the religious obligation of believing in the Qur'anic verses whose meaning is unknown to them, though it is known that the whole Qur'aan is an unquestionable truth. Moreover, some of those people interpret the Qur'anic verses with a meaning that is not intended by Allah (ﷻ), so they perish by committing such a grave sin.

Relevance of the Tradition to the Chapter

Since the afore-mentioned tradition of Ali (رضي الله عنه) states that people should not be addressed except with what they can comprehend, the author quotes this tradition which indicates that narrating the religious text concerned with Allah's Sublime Attributes is not prohibited. Rather, these texts must be addressed to common people, despite the disapproval expressed by some people. In addition, since the early years of Islam, scholars have been enunciating the Qur'anic verses and Hadeeths on Allah's Sublime Attributes at their face value in the presence of both the common people and those of distinction.

Lessons Drawn from the Tradition

- It is permissible to enunciate the verses and Hadeeths of Allah's Sublime Attribute in the presence of the common people and those of distinction with the aim of teaching them.

- Whoever denies or disapproves of any of the authentic text on Allah's Sublime Attributes is among the losers in the Hereafter.

- The tradition also criticizes those who renounce any of the authentic texts on the Sublime Attributes of Allah (سبحانه وتعالى).

ولما سمعت قريش رسول الله صلى الله عليه وسلم يذكر: (الرحمن) أنكروا ذلك. فأنزل الله فيهم:

When the tribe of Quraysh heard Allah's Messenger (ﷺ) mentioning Ar-Rahman, they denied this Attribute. It was on this occasion that Allah the Almighty revealed the verse:

وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَـٰنِ ۚ

"And they disbelieve in Ar-Rahman [the Most Merciful (Allah)]"

(Soorah Ar-Ra'd 13:30)

General Meaning of the Tradition

When the statement "In the Name of Allah, Most Gracious, Most Merciful" was first written on the document of the Treaty of Al-Hudaybiyah, they polytheists said:

أما الرحمن، فلا نعرفه، ولا ندري ما الرحمن، ولا نكتب إلا: باسمك اللهم

"We do not know the 'Most Gracious', and thus the formula will be 'By Your Name, O Allah'."[12]

On that occasion, Allah (ﷻ) revealed the verse that reads:

وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَـٰنِ ۚ

"... And they disbelieve in Ar-Rahman [the Most Merciful (Allah)]..."

However, it was said that when the polytheists heard the Messenger of Allah (ﷺ) saying in prostration:

يا رحمن يا رحيم

"O You Most Gracious! O You Most Merciful!"

They (the polytheists) said:

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12 Al-Bukhaaree (2731 - 2732)

هذا يزعم أنه يدعو واحداً وهو يدعو اثنين: الرحمن، الرحيم

"This man claims that he invokes One (God) while he invokes two: the Most Gracious and the Most Merciful"

This is another occasion of revealing the aforementioned verse. Thus, there may be more than one occasion of revelation for one verse.

Lessons Drawn from the Tradition

- The tradition attests to the verity of attributing the Beautiful Names and Supreme Attributes to Allah, Exalted be He.

- The multiplicity of Beautiful Names does not signify the multiplicity of the Named One.

- The legitimacy of invoking Allah (ﷻ) by his Names and Attributes.

Important issues of the Chapter

1. The denial of any of the Names or Attributes of Allah (ﷻ) casts out one from Iman.

2. Detailed account of the verse (Soorah Ar-Ra'd 13:30).

3. Avoid speaking in a manner which the listener cannot understand clearly.

4. Mentioning the reasons which lead to the denial of Allah (ﷻ) and His Messenger (ﷺ) even unintentionally.

5. Warning of Ibn Abbas (رضي الله عنه) to the effect that whoever denies any of the Attributes of Allah (ﷻ), he would be ruined.

Chapter Forty One

Recognizing the Grace of Allah, yet denying it is disbelief

Allah the Almighty said:

يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ ﴿٨٣﴾

"They recognize the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ)"

(Soorah An-Nahl 16:83)

Mujahid (ﷺ) has stated:

هو قول الرجل: هذا مالي، ورثته عن آبائي

The sayings of a man as "The wealth is mine. I have inherited it from my elders."

Awn bin Abdullah (ﷺ) says:

يقولون: لولا فلان لم يكن كذا

They say, "If so-and-so would not have been, such and such would not have occurred."

Ibn Qutaybah (ﷺ) said:

يقولون: هذا بشفاعة آلهتنا

"They say that these blessings are the result of their deity's intercession."

After the Hadeeth of Zayd bin Khalid (ﷺ) (in Chapter 30), in which Allah (ﷻ) said: **"In this morning, some of My slaves remained as true believers and some became disbelievers..."**

Relevance of the Chapter to the Book of Tawheed

In this chapter, the author highlights the obligation of showing decency to the Rububiyyah (Lordship) of Allah (ﷻ) by avoiding the utterances implying hidden polytheism, such as attributing blessings to anyone other than Allah (ﷻ), as it is contrary to the perfection of one's belief in monotheism.

Profiles

- Mujahid Ibn Jabr Al-Makki (رحمه الله) is the Grand exegete of the Noble Qur'aan. He was a devout Imam and was one of the disciples of Ibn Abbas (رضي الله عنهما). He died in 104 A.H.; may Allah have mercy on him.

- The full name of Awn is Awn Ibn Abdullah Ibn Utbah Ibn Mas'ud Al-Hudhali (رحمه الله). He was a trustworthy and devout scholar who died in 120 A.H.; may Allah have mercy on him.

- The full name of Ibn Qutaybah is Abdullah Ibn Muslim ibn Qutaybah Ad-Dinuri (رحمه الله). He is a Hafiz who produced many Islamic writings, and died in 276 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **They recognize the Grace of Allah:** The disbelievers know well that Allah (ﷻ) is the bestower of all favours.

- **I have inherited it from my elders:** Whoever repeats any of the aforementioned utterances and the like is ungrateful for Allah's favours. Such a man is a repudiator of the divine favours as he attributes them to others besides Him. The Qur'anic verse implies all the abovementioned commentaries of Mujahid (رحمه الله), Awn (رحمه الله) and Qutaybah (رحمه الله).

General Meaning of the Qur'anic Verse

In this verse, Allah (ﷻ) enunciates that while the polytheists recognize the favours of Allah (ﷻ), which are counted in the Chapter of An-Nahl (The Bees) and other Chapter of the Noble Qur'aan, they deny these favours by attributing them to others besides Allah (ﷻ), such as their false deities, their forefathers and the like. Thus, the polytheists contradict themselves.

Lessons Drawn from the Qur'anic Verse

- Polytheists acknowledge Tawheed Ar-Rububiyyah (The Oneness of Allah's Lordship).

- It is obligatory to attribute blessings to Allah Alone, Glorified and Exalted be He.

- Muslims are warned against attributing blessings to anyone other than Allah (ﷻ) as it is regarded as associating others with Allah (ﷻ) in His exclusive Lordship.

- It is obligatory to show decency to the Oneness of Allah's Lordship, and it is prohibited to rely on means.

Commenting on the Qudsi Hadeeth narrated by Zayd bin Khalid (ﷺ) (in Chapter 30), in which Allah (ﷻ) said: **"In this morning, some of My slaves remained as true believers and some became disbelievers..."**

Abul-Abbas (Ibn Taymiyah) (ﷺ) said:

وقد تقدم ــ وهذا كثير في الكتاب والسنة، يذم سبحانه من يضيف إنعامه إلى غيره، ويشرك به.قال بعض السلف: هو كقولهم: كانت الريح طيبة، والملاح حاذقاً، ونحو ذلك مما هو جارٍ على ألسنة كثير.

"Such commandments have occurred frequently in Qur'aan and Sunnah. Allah condemns those who attribute His Blessings and Mercy to others whom they associate with Him. Some other scholars of earlier days cite its example as -"wind was blowing favourably" and "the sailor was wise and experienced." And likewise are the statements of most of the people."

Abul-Abbas

Abul-Abbas is the nickname of Shaykhu-Islam Ahmad Ibn Taymiyah; may Allah have mercy on him.

Note

The above-mentioned Qudsi Hadeeth is elaborated on in detail in chapter thirty; entitled Seeking Rain through the Lunar Phases (Constellation)

General Meaning of the Tradition

When ships sail safely via a good wind, by a command of Allah (ﷻ), some people attribute the safe trip to the wind and the captain's cleverness while they forget their Lord Who has made ships sail through the sea out of His mercy. This is similar to attributing rainfall to stars.

The Ruling on Attributing Allah's Favours to Others

There are some detailed rulings on this point; they are as follows:

1. Repeating the aforementioned utterance with the intent of only attributing that favour to the means while holding a belief that wind, captain and the like act in compliance with the Command of Allah (ﷻ), is an act of minor polytheism, as

Allah's favours has been attributed to others besides Him, while it is obligatory to attribute it to Allah (ﷻ) Alone.

2. Repeating that utterance believing that the means referred to act out of their own will and without a command of Allah (ﷻ), is an act of major polytheism.

The first case is commonly circulated on Muslims' tongues, so they have to be aware of it.

Important issues of the Chapter

1. Recognition of the blessings and description of their denial.
2. All types of denials are known to the most of the people.
3. Naming such statements as the denial of the blessings.
4. Combination of two opposites in the heart.

Chapter Forty Two

Do not set up rivals unto Allah

Allah the Almighty said:

فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

"Do not set up rivals (Al-Andad) unto Allah (in worship) while you know (that He Alone has the right to be worshipped)."

(Soorah Al-Baqarah 2:22)

With reference to the above quoted verse, Ibn Abbas (ﷺ) said:

الأنداد: هو الشرك أخفى من دبيب النمل على صفاة سوداء في ظلمة الليل؛ وهو أن تقول: والله، وحياتك يا فلان وحياتي، وتقول: لولا كليبة هذا لأتانا اللصوص، ولولا البط في الدار لأتانا اللصوص، وقول الرجل لصاحبه: ما شاء الله وشئت، وقول الرجل: لولا الله وفلان. لا تجعل فيها فلاناً هذا كله به شرك

"Al-Andad means Shirk. It is as inconspicuous as a black ant moving (crawling) on a black stone in the darkness of night. It is to swear: 'by Allah and by your life' and 'by my life'. It is also to say: 'Had there not been this little dog or the duck in the house, the thief would have entered.' Or, like the statement of a man to his companion: 'By Allah's and yours will,..' or 'Had it not been Allah and so-and-so', etc. Do not mention anybody with Allah because all of it is Shirk."

(It has been reported by Ibn Abi Hatim)

Relevance of the Chapter to the Book of Tawheed

One of the corollaries of monotheism is to avoid utterances that imply associating partners with Allah (ﷻ), even if one does not intend so. As such, the author elaborates in this chapter on some of such prohibited utterances to help people avoid them and the like.

Keywords and Phrases

- **Do not set up rivals (Al-Andad) unto Allah:** This is a Divine Command to believers not to take people as rivals and peers to Allah (ﷻ) by dedicating acts of worship to them.

- **While you know:** While you know that Allah (ﷻ) Alone is your Sustainer, and that no one is worthy of worship but Him.

- **The movement of ants:** An example that indicates the difficulty of perceiving this kind of polytheism.

- **Do not mention anybody with Allah:** For instance, one should never say, "Had it not been for Allah (ﷻ) and so-and-so…" Rather, one should say, "Had it not been for Allah (ﷻ) only..."

- **Because all of it is Shirk:** The aforementioned utterances and their like result in polytheism.

General Meaning of the Qur'anic Verse

In his verse, Allah, Blessed and Exalted be He, prohibits people from setting created being up as equal to Allah (ﷻ) by attributing to them acts which are exclusive to Him, while they know that Allah (ﷻ) is the Only Creator and Provider, and that those equals are helpless and incompetent even to dispose their own affairs as they will. The utterances quoted by Ibn Abbas (رضي الله عنه) provide examples of the practice of attributing equals to Allah (ﷻ). Though the aforementioned verse is revealed in regard to major polytheism and though these utterances entail minor polytheism, they are included in the verse, for the Salaf used to provide legal evidences on minor polytheism out of those attesting to major polytheism.

Lessons Drawn from the Qur'anic Verse

- Muslims are warned against committing polytheism in acts of worship.

- Polytheists acknowledge Tawheed Ar-Rububiyyah (The Oneness of Allah's Lordship).

- Minor polytheism is so hidden that only few can perceive it.

- Muslims are enjoined to avoid utterances that entail polytheism, even if polytheism is not intended.

Umar bin Al-Khattab (رضي الله عنه) narrated that Allah's Messenger (ﷺ) said:

من حلف بغير الله فقد كفر أو أشرك

"Whoever swears by other than Allah has disbelieved or committed Shirk."

[At-Tirmidhi graded this Hadeeth as Hasan (fair) and Al-Hakim has graded it Saheeh (sound)] [1]

General Meaning of the Hadeeth

This Hadeeth implies a prohibition against swearing by anyone other than Allah (سبحانه وتعالى), and deems that oath to be an act of setting a created being up as a partner to Allah (سبحانه وتعالى) and an act of disbelief in Allah (سبحانه وتعالى). The reason is that swearing by a being is a means of exalting it while Allah (سبحانه وتعالى) is actually the only One worthy of exaltation. So, swearing must be exclusively by Allah (سبحانه وتعالى) or any of His Sublime Attributes.

Relevance of the Hadeeth to the Chapter

The Hadeeth indicates that swearing by anyone other than Allah (سبحانه وتعالى) is an act of setting a created being up as a rival to Him.

Lessons Drawn from the Hadeeth

- It is prohibited to swear by anyone other than Allah (سبحانه وتعالى). Swearing as such entails polytheism and disbelief.

- Exaltation rendered in terms of swearing is due to Allah Alone, Glorified and Exalted be He, so one is prohibited to swear but by Him.

- Swearing by anyone other than Allah (سبحانه وتعالى) does not require expiation as the Divine Law states nothing in this regard.

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[1] At-Tirmidhi (1535), Abu Dawud (3251) and Al-Hakim (4/297)

Ibn Mas'ud (ﷺ) said:

لأن أحلف بالله كاذباً أحب إليّ من أن أحلف بغيره صادقاً

"To swear by Allah while lying is more loved by me than to swear by other than Him while speaking truth."[2]

General Meaning of the Tradition

Ibn Mas'ud (ﷺ) states that he prefers swearing falsely by Allah (ﷻ) to swearing truthfully by any one other than Him. Ibn Mas'us (ﷺ) said so on the basis that swearing by Allah (ﷻ) falsely implies the virtue of adhering to monotheism together with the vice of lying, while swearing truthfully by anyone other than Allah (ﷻ) implies the merit of telling the truth but the sin of committing polytheism. Needless to say, the virtue of adhering to monotheism is greater than the virtue of telling the truth, and the sin of lying is less than that of committing polytheism.

Lessons Drawn from the Tradition

- It is prohibited to swear by anyone other than Allah (ﷻ).
- Minor polytheism is graver than the major sins, such as lying and its like.
- It is permissible to commit the lesser of the two evils when there is no other way.
- Ibn Mas'ud (ﷺ) is possessed of deep knowledge and piercing understanding.

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[2] Al-Haythami said in Majma' Az-Zawa'id (4/177):"This Hadeeth is related by At-Tabarani in Al-Mu'jam Al-Kabir (The Great Lexicon) and its transmitter are among those of the Hadeeths related by AL-Bukhaaree in His Saheeh (Authentic Collection of Hadeeth)."

Hudhayfah (ﷺ) narrated that the Prophet (ﷺ) said:

لا تقولوا: ما شاء الله وشاء فلان، ولكن قولوا: ما شاء الله ثم شاء فلان

"Do not say 'With the will of Allah and with the will of that person' but rather say 'With the will of Allah and then with -the will of that person.' "

(Abu Dawud reported this Hadeeth with a Saheeh chain)[3]

Ibrahim Nakh'i (ﷺ) said:

أنه يكره أن يقول: أعوذ بالله وبك، ويجوز أن يقول: بالله ثم بك. قال: ويقول: لولا الله ثم فلان، ولا تقولوا: لولا الله وفلان

It is detestable for one to say: "I seek refuge in Allah and in you," but it is permitted to say: "I seek Allah's refuge first and then yours." He said, "Say 'If not Allah and then so-and-so' and do not say 'If not Allah and so-and-so'"

Keywords and Phrases

- **With the will of Allah and with the will of that person:** Using the conjunction 'and' here signifies combination and equivalence between man and Allah (ﷻ), and thus, putting them together at the same rank.

- **With the will of Allah and then with - the will of that person:** Using the conjunction 'then' signifies succession, which means that the servant's will is subservient to that of Allah (ﷻ).

- **Detestable:** According to the Salaf, the word detestable is used for the prohibited.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) prohibits Muslims from coupling a name of a creature with that of the Creator by means of the conjunction 'and' when talking about Allah's will and the like. The reason is that using 'and' signifies equivalence between the two coupled items, not succession, and thus such an utterance entails polytheism.

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[3] Abu Dawud (4980) and Ahmad in Al-Musnad (5/384)

However, the Prophet (ﷺ) permits coupling a created being with the Creator by the conjunction 'then' which signifies succession. The aforementioned tradition given by An-Nakh'i () signifies the same meaning of the Hadeeth.

Legally speaking, seeking refuge with a creature is restricted to the living one who can help, not the dead who is helpless. Thus, it is not permissible to invoke dead persons in order to do something.

Relevance of the Hadeeth and Tradition to the Chapter

Both the aforementioned Hadeeth and tradition stress the prohibition of uttering the statement, "If Allah wills and so-and-so wills" and suchlike statements as they imply setting a created being up as an equal to Allah (). Such a heinous act of polytheism has been warned against in the verse states at the beginning of this chapter as interpreted by Ibn Abbas ().

Lesson Drawn from the Hadeeth

- It is prohibited to utter the Statement, "By the will of Allah and Yours" and suchlike statements that imply coupling a creature with Allah () by the conjunction 'and', for suchlike utterances imply attributing equals to Allah ().

- It is permissible to say, "By the will of Allah, then yours" and suchlike utterances that are free from forbidden wordings.

- The Hadeeth attests to the fact that Allah () has the Absolute Will and that each of His servants has his own will. However, man's will is definitely subservient to the Will of Allah ().

Important issues of the Chapter

1. Explanation of Al-Andad as is mentioned in verse of Al-Baqarah (2:22).

2. The Companions (رضي الله عنهم) used to explain that the verses revealed about major Shirk include minor Shirk also.

3. To swear by other than Allah (سبحانه وتعالى) is Shirk.

4. To swear by other than Allah (سبحانه وتعالى) truthfully (believing such) is a far greater sin than to swear by Allah (سبحانه وتعالى) to a lie.

5. The difference between the conjunctions 'wa' (and) and 'thumma' (then).

Chapter Forty Three

What is said about the One who is not satisfied with an Oath taken by Allah's Name

Ibn Umar (ﷺ) narrated that Allah's Messenger (ﷺ) said:

لا تحلفوا بآبائكم، من حلف بالله فليصدق، ومن حلف له بالله فليرض. ومن لم يرض فليس من الله

"Do not swear by your forefathers. Whoever swears by Allah, let him speak the truth. And the one for whom the oath is taken in the Name of Allah, should be satisfied with it, and whoever is not satisfied, is not from the slaves of Allah."

(This Hadeeth was reported by Ibn Majah with good Isnad)[4]

Relevance of the Chapter to the Book of Tawheed

In this chapter, the author emphasizes that dissatisfaction with oaths sworn in the name of Allah (ﷻ) contradicts the perfection of one's belief in monotheism, for this dissatisfaction signifies that the person does not duly exalt Allah, Almighty and Ever-Majestic be He.

Keywords and Phrases

- **Do not swear by your forefathers:** This is a prohibition of swearing by one's forefathers. This is because people of the pre-Islamic era used to swear by their forefathers. The Prophet (ﷺ) has forbidden swearing by anyone other than Allah (ﷻ).

- **Speak the truth:** The one who swears by Allah (ﷻ) must tell the truth in veneration of that solemn oath. Besides, telling the truth is obligatory even if one does not take an oath in the name of Allah (ﷻ).

- **Should be satisfied with it:** In homage to that oath taken in the name of Allah (ﷻ), one should be satisfied. This reaction it to be applied in legal claims and in any other cases.

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[4] Ibn Majah (2101)

General Meaning of the Hadeeth

The Prophet (ﷺ) forbids Muslims to swear by their forefathers, for such oaths imply glorification of those who are sworn by. Needless to say, glorification is to be rendered exclusively to Allah, Glorified be He. The Prophet (ﷺ) then orders those swearing by Allah (سبحانه وتعالى) to tell the truth, for telling the truth is one of the general obligations Allah (سبحانه وتعالى) enjoined for Muslims, and it is highly stresses when it concerns swearing by Allah (سبحانه وتعالى). In addition, the Prophet (ﷺ) orders those to whom one swears by Allah (سبحانه وتعالى), whether in a dispute or in any other circumstance, to be satisfied with such an oath in veneration of Allah (سبحانه وتعالى). He then threatens those dissatisfied with oaths sworn in the name of Allah (سبحانه وتعالى) that they will not be among the true servants of Allah (سبحانه وتعالى), for they do not duly exalt Him.

Relevance of the Hadeeth to the Chapter

This Hadeeth includes an emphatic divine threat to whoever is dissatisfied with oaths sworn in the name of Allah (سبحانه وتعالى).

Lessons Drawn from the Hadeeth

- The Hadeeth implies an emphatic threat to whoever is not content with oaths sworn to him in the name of Allah (سبحانه وتعالى).
- It is obligatory to tell the truth when swearing by Allah (سبحانه وتعالى).
- It is prohibited to tell a lie when swearing by Allah (سبحانه وتعالى).
- Muslims should think good of each other unless things apparently turn out otherwise.
- It is obligatory to believe whoever swears by Allah (سبحانه وتعالى) as long as he is known to be a true believer.

Important issues of the Chapter

1. To make an oath by forefathers is not allowed.

2. The person for whom an oath by Allah's Name is made, must be acceptant of it.

3. The punishment for the person who is not satisfied by an oath made by Allah's Name.

Chapter Forty Four

How it is to say "What Allah may will and you (ﷺ) may will"

Qutaylah (رضي الله عنها) narrated:

أن يهودياً أتى النبي صلى الله عليه وسلم فقال: إنكم تشركون، تقولون ما شاء الله وشئت، وتقولون: والكعبة، فأمرهم النبي صلى الله عليه وسلم إذا أرادوا أن يحلفوا أن يقولوا: (ورب الكعبة، وأن يقولوا: ما شاء ثم شئت

A Jew came to the Prophet (ﷺ) and said, "Your people commit Shirk when they say: 'By the Will of Allah and (also) with your will', and say: 'By Ka'bah.'" Thereafter, the Prophet (ﷺ) commanded (the Companions ﷺ) to swear by saying: "By the Rabb (Lord) of the Ka 'bah and to say "By the Will of Allah and then with your will."

(An-Nasa'i mentioned this Hadeeth and graded it Saheeh)[5]

Relevance of this Chapter to the Book of Tawheed

The topic of this chapter is included in the chapter forty two elaborating on the Qur'anic verse that reads, **"...Do not set up rivals (Al-Andad) unto Allah (in worship)..."**[6] We have already shown its relevance of the Book of Tawheed

Qutaylah (The Narrator)

Qutaylah Bint Sayfi Al-Juhaniyyah (رضي الله عنها) is a female Companion

Keywords and Phrases

- **Your people commit Shirk:** Some Muslims perpetrate acts of minor polytheism.

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5 An-Nasa'i (7/6) No. (3773) Ahmad (6/371 - 372), Al-Bayhaqi (3/216) Al-Hakim (4/297) grading it Saheeh and Adh-Dhahabi agreed to that grading.

6 Soorah Al-Baqarah 2:22

- **If Allah wills and you will:** This utterance implies associating partners along with Allah (ﷻ) in His Will.

General Meaning of the Hadeeth

A Jewish man told the Prophet (ﷺ) that some Muslims fall into specific acts of minor polytheism by saying some utterances that lead to it. Thereupon, the Prophet (ﷺ) confirmed what that Jewish man said, so he instructed Muslims to swear only by Allah (ﷻ), and also guided them to say instead, "If Allah wills, then you will", to make the will of the servant subservient to the Will of Allah (ﷻ).

Relevance of the Hadeeth to the Chapter

This Hadeeth illustrates that saying, "If Allah wills and you will", is an utterance implying minor polytheism.

Lessons Drawn from the Hadeeth

- The statement, "By the will of Allah and yours" implies minor polytheism. Likewise, swearing by anyone other than Allah (ﷻ) is considered minor polytheism, for the Prophet (ﷺ) confirmed what the Jewish man said. The Jews are acquainted with the acts of minor polytheism.

- Muslims should earnestly try to understand the real intentions of the speaker whether what he says is motivated by his personal desire or not.

- Muslims are urged to accept the truth even when told by a person embracing a religion other than Islam.

- Minor polytheism does not exclude the Muslim from the fold of Islam.

- Muslims must refrain from uttering the words that contravene the Islamic creed of monotheism, and they should use other words that do not imply associating partners with Allah (ﷻ) as a substitute.

- If a scholar declares something to be forbidden, he is to offer a substitute that makes up for it, it possible.

- The prohibition of swearing by anyone other than Allah (ﷻ) is so general that it also applies to swearing by the Ka'bah, which is Allah's Sacred House on the Earth.

- The Hadeeth proves the verity of the Absolute Will of Allah (ﷻ) and that each of His servant has his own free will. However, man's will is definitely subservient to that of Allah (ﷻ).

Abdullah bin Abbas (ﷺ) narrated:

أن رجلاً قال للنبي صلى الله عليه وسلم: ما شاء الله وشئت، فقال: (أ جعلتني لله نداً؟ ما شاء الله وحده).

Once a man carne to the Prophet (ﷺ) and said, "With the Will of Allah and (also) with your will", he (ﷺ) then said, "Have you made me an associate with Allah? Rather it is 'what Allah Alone wills.' "

(Related by An-Nasa'i)[7]

Keywords and Phrases

- **Have you made me an associate with Allah?:** This is a question introduced in the form of a reprimand.

- **An associate:** A partner to Allah (ﷻ).

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) expresses his disapproval of coupling his will with that of Allah (ﷻ) through using the conjunction 'and' as that entails setting a created being up as equal to Allah (ﷻ). He (ﷺ) then declared that the Absolute Will belongs to Allah (ﷻ) Alone.

Relevance of the Hadeeth to the Chapter

Uttering phrases such as "By the will of Allah and yours" is considered an act of attributing equal to Allah (ﷻ), and this act is prohibited according to the verse that reads:

فَلَا تَجْعَلُواْ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

"…Do not set up rivals (Al-Andad) unto Allah (in worship) while you know (that He Alone has the right to be worshipped)."[8]

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[7] An-Nasa'i in 'Amal Al-Yawm Wal-Laylah (Supplications of the Day and Night) (988) and Ahmad in Al-Musnad (1/214, 283, 347)

[8] Soorah Al-Baqarah 2:22

Lessons Drawn from the Hadeeth

- It is prohibited to utter the statement, "If Allah wills and you will", and suchlike phrases that ascribe equals to Allah (ﷻ).

- Whoever sets servants up as equals to Allah (ﷻ) even in a matter regarded as minor polytheism, is regarded to have attributed rivals to Allah (ﷻ).

- Muslims are duty bound to disapprove of evil.

- The Messenger of Allah (ﷺ) has protected the Islamic creed of monotheism from corruption and blocked all avenues leading to polytheism.

Tufayl (ﷺ), 'Aishah's maternal brother, narrated:

رأيت كأني أتيت على نفر من اليهود، فقلت: إنكم لأنتم القوم، لولا أنكم تقولون: عزير ابن الله. قالوا: وإنكم لأنتم القوم لولا أنكم تقولون: ما شاء الله وشاء محمد. ثم مررت بنفر من النصارى فقلت: إنكم لأنتم القوم، لولا أنكم تقولون: المسيح ابن الله، قالوا: وإنكم لأنتم القوم، لولا أنكم تقولون: ما شاء الله وشاء محمد. فلما أصبحت أخبرت بها من أخبرت، ثم أتيت النبي صلى الله عليه وسلم فأخبرته. قال: (هل أخبرت بها أحداً؟) قلت: نعم. قال: فحمد الله وأثنى عليه، ثم قال: (أما بعد؛ فإن طفيلاً رأى رؤيا، أخبر بها من أخبر منكم، وإنكم قلتم كلمة كان يمنعني كذا وكذا أن أنهاكم عنها. فلا تقولوا: ما شاء الله وشاء محمد، ولكن قولوا: ما شاء الله وحده).

I had a dream in which I carne upon a group of Jews and said to them, "You are indeed a good people had you not claimed Uzair (ﷺ) the son of Allah." Then they said, "You too are good if you do not say: 'What Allah may will and Muhammad (ﷺ) may will.' After that, I carne upon a group of Christians and said to them, "You are indeed a good people if you do not claim Christ, the son of Allah," then they said, "You too are good if you do not say: 'What Allah may will and Muhammad (ﷺ) may will.'" Then the following morning, I narrated the above event to some, and carne to the Prophet (ﷺ). and repeated the whole event. He (ﷺ) asked, "Have you told this to anybody else?" I said, "Yes", Then he (ﷺ) went to his pulpit and after offering praises to Allah said, "Tufayl had a dream which he already had communicated to some of you, You used to say a sentence which due to some hesitation (that Allah did not reveal in this regard) I could not prevent you from, Henceforth, do not say: 'What Allah may will and Muhammad may will' but say: 'What Allah may will Alone.' "

***(Related by Ibn Majah)*[9]**

A Profile About At-Tufayl

The full name of the narrator is At-Tufayl Ibn Abdullah Ibnul-Harith Ibn Sakhbarah Al-Azdi (ﷺ). He was one of the Companions and narrated only this Hadeeth; may Allah be pleased with him.

Keywords and Phrases

- **Had you not claimed Uzair ('Ezra) the son of Allah:** You would be excellent people if you did not commit polytheism by ascribing Ezra (ﷺ) to Allah (ﷺ) as

[9] Ibn Majah (2118) and Ahmad (5/393)

His son. The Jews called Ezra (ﷺ) 'the son of Allah' for he committed the Torah to his memory, or because he was said to be a prophet.

- **If you do not say: 'what Allah may will and Muhammad (ﷺ) may will:** The Jews and the Christians argued with At-tufayl (ﷺ) in his dream about this statement, which is an act of minor polytheism committed by some Muslims.

- **If you do not claim Christ, the son of Allah:** The Christians commit polytheism by setting Jesus (ﷺ), the son of Mary, up as a son of Allah (ﷻ), on the basis that he was born without a father.

General Meaning of the Hadeeth

In this Hadeeth, At-Tufayl (ﷺ) states that he saw in a dream that he passed by a group of Jews and a group of Christians, and reprimanded them for the polytheistic acts they commit by assigning sons unto Allah, Exalted be He. Both the Jews and Christians argued that some Muslims used to say some utterances entailing minor polytheism. On the next morning At-Tufayl (ﷺ) told the Prophet (ﷺ) about his dream. Thereon, he (ﷺ) gave a sermon on that dream and reprimanded those who repeated that polytheistic utterance. He (ﷺ) further enjoined them to only repeat utterances that are free from polytheism.

Relevance of the Hadeeth to the Chapter

This Hadeeth signifies that saying, 'By the will of Allah (ﷻ) and that of Muhammad (ﷺ)' and suchlike utterances are considered to be minor polytheism.

Lessons Drawn from the Hadeeth

- The Hadeeth shows the significance of dreams as occasions for setting rules during the lifetime of the Prophet (ﷺ).

- The statement that reads, 'By the will of Allah (ﷻ) and that of Muhammad (ﷺ)' and its like are all deemed acts of minor polytheism.

- Though the Jews and Christians hold beliefs that are regarded as major polytheism, they learn about acts of minor polytheism with the intent of disputing with the Muslims.

- It is an Islamic ritual to preface a sermon with praising Allah (ﷻ) and extolling Him.

- It is desirable to attribute the Absolute Will solely to Allah (ﷻ) thought it is permissible to say, 'If Allah (ﷻ) wills then as so-and-so wills...'

Important issues of the Chapter

1. The Jews were aware of the consequences of minor Shirk.

2. Man's understanding of the Shirk if he wishes to.

3. The statement of the Prophet (ﷺ) "Have you made me an associate with Allah (ﷻ)." How condemnable is the poet who said:

يا أكرم الخلق ما لي من ألوذ به سواك

"O noblest of the creatures, there is none for me but you to seek refuge in distress."

4. This is not the major Shirk as the Prophet (ﷺ) said:

يمنعني كذا وكذا

"I was prevented from doing so for such and such ..."

5. A true dream is a kind of revelation.

6. The sound and true dream may be reason for initiating some rulings in the Sharee'ah.

Chapter Forty Five

Whoever curses Time has wronged Allah

Allah the Almighty said:

وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

"And they say: There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time). And they have no knowledge of it, they only conjecture."

(Soorah Al-Jathiyah 45:24)

Relevance of the Chapter to the Book of Tawheed

Inveighing against the vicissitudes of Time is an act of polytheism; that is, if the person who inveighs against the vicissitudes of Time thinks that they affect things just as Allah (ﷻ) does, he will be a polytheist.

Keywords and Phrases

- **Wronged Allah:** By ascribing attributes of imperfection to Him.
- **And they say:** Thos who deny Resurrection.
- **But our life of this world:** They deny the Afterlife.
- **And they have no knowledge:** It means that their claim is unfounded. Rather, their claim is traced back to their predecessors who said so out of their ignorance.

General Meaning of the Qur'anic Verse

In this verse, Allah (ﷻ) tells about the atheistic sects of Ad-Dahriyyah[10] and those among the Arab polytheists who adopt the same doctrine of denying the verity of the Resurrection. The adherents of these sects mistakenly hold a belief that there is no Afterlife, and that the present life will continue as it is; some are begotten while some pass away only due to the passage of time and the revolution of the day and night. Confuting their allegations, Allah (ﷻ) asserts that their denial of the Resurrection is based only on assumption, which is a baseless argument. Moreover, whoever denies or confirms something is supposed to introduce evidence in support of their claim.

Relevance of the Qur'anic Verse to the Chapter

This verse illustrates that whoever inveighs against the vicissitudes of time commits an act of polytheism typical of that committed by Ad-Dahriyyah, even though he does not share with them in their atheistic belief.

Lessons Drawn from the Qur'anic Verse

- The verse proves the reality of Resurrection and refutes the arguments of those who deny it.

- It, further, dispraises those who attribute daily occurrences to the vicissitudes of time.

- Whoever denies or proves something must introduce evidence in support of his claim.

- Assumption is not a reliable argument as far as belief are concerned.

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[10] Ad-Dahriyyah is an atheistic sect characterized by denying the Resurrection, the Day of Judgment, the Paradise and Hell.

Narrated Abu Hurayrah (ﷺ) that the Prophet (ﷺ) said:

قال الله تعالى: يؤذيني ابن آدم، يسب الدهر، وأنا الدهر، أقلب الليل والنهار

"Allah said, 'The son of Adam wrongs Me for he curses Ad-Dahr (the time); though I am Ad-Dahr (the Time), in My Hands are all things, and I cause the revolution of day and night."

In another version wherein it is said:

لا تسبوا الدهر، فإن الله هو الدهر

"Do not abuse Ad-Dahr (the time); for Allah is Ad-Dahr".

(Related by Al-Bukhaaree and Muslim)[11]

Keywords and Phrases

- **Wrongs Me:** By ascribing attributes of imperfection to Allah (ﷻ)
- **For he curses Ad-Dahr (the time):** It means that when man is in distress, he censures the vicissitudes of Time.
- **Though I am Ad-Dahr (the Time):** Though to Me belongs Time and I am the One Who disposes all affairs and occurrences, which some people falsely ascribe to time.
- **And I cause the revolution of day and night:** It means that Allah (ﷻ) causes them to follow each other in succession and disposes whatever occurs therein, whether good or evil.
- **In another version:** A narration related by Muslim and other compilers of Hadeeth.

General Meaning of the Hadeeth

The Messenger (ﷺ) relates that Allah, Almighty and Ever-Majestic be He, states that whoever inveighs against the adversities and vicissitudes of time abuses Allah, Exalted be He, by ascribing attributes of imperfection to Him. this is because Allah,

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[11] Al-Bukhaaree (4826) and Muslim (2246)

Glorified be He, is the One Who causes whatever occurs while time is but a subjugated creature in which all occurrences take place by His command, Exalted be He.

Relevance of the Hadeeth to the Chapter

This Hadeeth stresses that whoever inveighs against the vicissitudes of time wrongs Allah (ﷻ); i.e. ascribes attributes of imperfection to Him.

Lesson Drawn from the Hadeeth

- It is prohibited to inveigh against the vicissitudes of Time.
- It is obligatory to believe in the Divine Decree and Destiny.
- Time is but one of Allah's subjugated creatures.
- Creatures may wrong their Creator by ascribing attributes of imperfection to Him. However, they can never harm Him.

Important issues of the Chapter

1. Cursing Ad-Dahr (the time) is forbidden.

2. Abusing Ad-Dahr (the time) is in fact to wrong Allah (ﷻ).

3. Contemplation of the statement of the Prophet (ﷺ) "Verily Allah is Ad-Dahr".

4. Something may be an abuse even if such was not the heartfelt intention (of the abuser).

Chapter Forty Six

To be named "Judge of Judges" and the like

Abu Hurayrah (ﷺ) narrated that the Prophet (ﷺ) said:

إن أخنع اسم عند الله: رجل تسمى ملك الأملاك، لا مالك إلا الله

"The most perfidious (awful/meanest) name to Allah is (that of) a man calling himself Malik Al-Amlak (the king of kings). In fact, there is no king but Allah".

Sufyan (ﷺ) said:

مثل (شاهان شاه).

"Another example is the title of Shahinshah."

In another version:

أغيظ رجل على الله يوم القيامة وأخبثه

"Allah will be most enraged on the Day of Judgement, and the most wicked (will be a man who has given himself the title of 'king of kings')"

And the word Akhna' (**أخنع**) means "lowest, meanest," Auda (**أوضع**)

(Related by Al-Bukhaaree and Muslim)[12]

Relevance of the Chapter t the Book of Tawheed

This Chapter illustrates that bearing a name or title that implies an association with Allah (ﷻ) in the glorification due only to Him is an act of polytheism in Allah's Rububiyyah (Lordship).

[12] Al-Bukhaaree (6205, 6206) and Muslim (2143)

A Profile about Sufyan

The full name of Sufyan is Sufyan Ibn 'Uyaynah Ibn Maymun Al-Hilali (ﷺ). He is a trustworthy hafiz and faqih. He was born in Kufa in 107 A.H., and lived in Mecca. Sufyan (ﷺ) died in 198 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **And the like:** Titles such as, the ruler of rulers, the sultan of sultans, the master of masters.

- **Calling:** To be known by such a name or title, and to be satisfied with it. In other narrations, "calling himself"; viz, to name oneself as such.

- **There is no king but Allah:** This statement provides an admonition to whoever is satisfied with being called "the king of kings" or suchlike names that demonstrate that he sets himself up as partner to Allah (ﷻ) in an attribute peculiar to Allah (ﷻ) Alone.

- **Shahinshah:** It is a Persian title which means "the king of kings"

- **In another version:** Another version related by Muslim in his authentic book of Hadeeth.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) states that the meanest person in the sight of Allah, Almighty and Ever-Majestic be He, is the one who is pleased to bear a name or a title exclusively indicating Allah's grandeur and supremacy such as "the king of kings" or suchlike name and titles for such an act entails likeness to Allah (ﷻ). Moreover, the one who bears a title like that, sets himself or is set up as a partner to Allah (ﷻ). Therefore, whoever bears any such names is the meanest and the most abominable person in Allah's sight.

Relevance of the Hadeeth to the Chapter

This Hadeeth proves that one is prohibited to call oneself or anyone else "a judge of judges" or suchlike names. This ruling is passed by drawing an analogical deduction from the ruling given on the title "king of kings."

Lessons Drawn from the Hadeeth

- One is prohibited to call oneself or anyone else a "judge of judges" and suchlike titles.

- Muslims are duty bound to show reverence to Allah's Best Names.

- Muslims are urged to be modest and to select names and titles that are suitable for human beings.

Important issues of the Chapter

1. Prohibition of applying the title 'king of kings' to anyone.

2. Prohibition of applying any other similar connotation as in the example given by Sufyan (رحمه الله)

3. Comprehension and understanding of the gravity of the Prophet's saying despite that one may not intend the ugly or worst meaning of it in his heart.

4. Realization and understanding this account of Allah (سبحانه وتعالى) being Most High and Unapproachable in His Greatness and without any shortcomings (unlike the worldly 'king').

Chapter Forty Seven

Respect for the Names of Allah and changing one's name for the sake of that

It is narrated from Abu Shurayh (ﷺ):

أنه كان يكنى أبا الحكم؛ فقال له النبي صلى الله عليه وسلم: (إن الله هو الحكم، وإليه الحكم) فقال: إن قومي إذا اختلفوا في شيء أتوني، فحكمت بينهم، فرضي كلا الفريقين فقال: (ما أحسن هذا فمالك من الولد؟) قلت: شريح، ومسلم، وعبد الله. قال: (فمن أكبرهم؟) قلت: شريح، قال: (فأنت أبو شريح)

His Kunyah (nickname) was Abul-Hakam. So the Prophet (ﷺ) once said to him, "Allah is Al-Hakam (the Judge); and His Judgement is to prevail." Then Abu Shurayh said, "My people come to me for adjudication of their disputes; and when I judge between them, both parties are pleased with my judgement." The Prophet (ﷺ) rejoined, "How excellent is this! Do you have any children?" I said, "Yes, Shurayh, Muslim and Abdullah." Then the Prophet (ﷺ) asked, "Who is the eldest?" I said, "Shurayh," then the Prophet (ﷺ) said, "You are henceforth to be called Abu Shurayh."

(Abu Dawud and other collectors have mentioned this Hadeeth in their books.)[13]

Relevance of the Chapter to the Book of Tawheed

Showing reverence to Allah's Beautiful names and changing one's name for this very reason are of the corollaries of the creed of monotheism.

A Profile about Abu Shurayh

The full name of the Companion Abu Shurayh is Hani Ibn Yazid Al-Kindi (ﷺ). He lived in Kufa and died in Medina in 68 A.H.; may Allah be pleased with him.

[13] Abu Dawud (4955), Al-Bayhaqi (10/145) and Al-Hakim in Al-Mustadrak (4/279)

Keywords and Phrases

- **Respect for the Names of Allah:** In reverence for Allah's beautiful Names.

- **Changing One's Name:** Bearing a name other that those that reveal association to Allah (ﷻ).

- **The Judge (Al-Hakam):** One of Allah's Beautiful Names; it means that Allah (ﷻ) is the Supreme Judge whose judgments are irrevocable.

- **His Judgement is to prevail**: He (ﷻ) arbitrates between His servants in both this life and the Hereafter.

- **When my people disagree:** This statement signifies that Abu Shurayh (رضي الله عنه) did not nickname himself as such, but rather his people did.

- **How excellent is this:** It is very good to settle people's disputes and arbitrates between them in a fair manner,

- **You are henceforth to be called Abu Shurayh**: The Prophet (ﷺ) nicknamed the man after the name of his eldest son, for he is the most entitled one.

General Meaning of the Hadeeth

The Prophet (ﷺ) criticized Abu Shurayh (رضي الله عنه) for being nicknamed "Abul-Hakam" (the judge) while Al-Hakam is one of Allah's Beautiful Names that must be regarded with reverence. Abu Shurayh (رضي الله عنه) explained why he was nicknamed Abul-Hakam; he used to arbitrate among the disputing parties of his people and resolve their problems in a way that pleases both sides. Thereon, the Prophet (ﷺ) approved of that good deed but disapproved of the nickname. Consequently, he (ﷺ) substituted the nickname Abu Shurayh for Abul-Hakam after the name of his eldest son.

Relevance of the Hadeeth to the Chapter

According to this Hadeeth, Muslims are admonished against degrading the beautiful Names of Allah (ﷻ) by means of giving names or nicknames like them.

Lessons Drawn from the Hadeeth

- This Hadeeth prohibits Muslims from degrading Allah's Beautiful Names and warns against names, title or nicknames that imply irreverence for these Beautiful Names, such as the nickname 'Abul-Hakam."

- Al-Hakam "the Judge" is one of the Beautiful Names of Allah, Exalted be He.

- It is permissible to seek arbitration from those competent to arbitrate and the judgments they pass are binding even if they are not officially appointed as judges.

- One's nickname is given after the name of one's eldest son.

- It is legitimate to give some precedence to the eldest.

- It is legitimate to substitute suitable names for unsuitable ones.

Important issues of the Chapter

1. Respect for the Names and Attributes of Allah (ﷻ), though its actual meaning was not intended (by the user for himself)

2. Changing the name on account of that.

3. Taking the eldest child's name as Kunyah.

Chapter Forty Eight

Who makes fun of anything where mention is made of Allah or the Qur'aan or the Messenger (ﷺ) Commits disbelief

Allah the Most Exalted said:

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾

"If you ask them (about this), they declare: 'We were only talking idly and joking.' Say: 'Was it at Allah and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking? ' "

(Soorah At-Tawbah 9:65)

Relevance of the Chapter to the book of Tawheed

This chapter illuminates the ruling on whoever mocks Allah's Names, the Noble Qur'aan or His Messenger (ﷺ). It further regards such mocking as an act of disbelief that violates belief in monotheism.

Keywords and Phrases

- **If you ask them:** The address is the Prophet (ﷺ) and the pronoun "them" refers to the hypocrites. In this context, the Prophet (ﷺ) is ordered to ask the hypocrites about their mockery of Allah's Messenger (ﷺ) and the Qur'aan.

- **They declare:** Offering an insincere apology to the Prophet (ﷺ).

- **Talking idly and joking:** The hypocrites will claim that they did not intend to repudiate or mock Allah (ﷻ), the Qur'aan or Allah's Messenger (ﷺ).

- **Say: 'Was it at Allah and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking:** This is a Divine command to the Prophet (ﷺ) to inform those hypocrites, in a form of scolding, that the apology they offer will be of no avail to them before Allah (ﷻ).

General Meaning of the Qur'anic Verse

In this verse, Allah (ﷻ) informs Prophet Muhammad (ﷺ) that if he questions those hypocrites who mocked the religion of Islam by uttering words of disbelief, they will offer an apology maintaining that they did not mean to deny or mock religion, but only to joke. Therefore, their apology will be of no avail to them before Allah (ﷻ).

Relevance of the Qur'anic Verse to the Chapter

This verse together with the one right after it in the same Soorah attest to the disbelief of whoever mocks Allah's invocations, His Messenger (ﷺ) or the Noble Qur'aan.

Lessons Drawn from the Qur'anic Verse

- Mocking Allah (ﷻ), His ayat (verses, sings, revelations, etc.), the Prophet (ﷺ), or the Noble Qur'aan is an act of disbelief.

- Whoever perpetrates an act of disbelief and claims to be ignorant about its being as such, his excuse will not be accepted.

- Man is duty bound to show reverence to the invocations of Allah (ﷻ), His Book and His Messenger (ﷺ).

- Whoever utters words entailing disbelief is deemed a disbeliever, even if he does not really believe in what he utters.

Ibn Umar (ﷺ), Muhammad bin Ka'b (ﷺ), Zaid bin Aslam (ﷺ) and Qatadah (ﷺ) narrated the following Hadeeth:

أنه قال رجل في غزوة تبوك: ما رأينا مثل قرائنا هؤلاء، أرغب بطوناً، ولا أكذب ألسناً، ولا أجبن عند اللقاء ـــ يعني رسول الله صلى الله عليه وسلم وأصحابه القرّاء ـــ فقال له عوف بن مالك: كذبت، ولكنك منافق، لأخبرن رسول الله صلى الله عليه وسلم. فذهب عوف إلى رسول الله صلى الله عليه وسلم ليخبره فوجد القرآن قد سبقه. فجاء ذلك الرجل إلى رسول الله صلى الله عليه وسلم وقد ارتحل وركب ناقته، فقال: يا رسول الله! إنما كنا نخوض ونتحدث حديث الركب، نقطع به عنا الطريق. فقال ابن عمر: كأني أنظر إليه متعلقاً بنسعة ناقة رسول الله صلى الله عليه وسلم، وإن الحجارة تنكب رجليه – وهو يقول: إنما كنا نخوض ونلعب – فيقول له رسول الله صلى الله عليه وسلم: (أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِؤُونَ) ما يتلفت إليه وما يزيده عليه.

In the course of the campaign of battle Tabuk, a man carne up one day and declared: "We have seen no people with greater appetite, more lying, more cowardly in battle than those people," he meant Allah's Messenger (ﷺ) and the reciters of the Noble Qur'aan among his Companions (ﷺ). Awf bin Malik (ﷺ) rose and said, "In fact, you are the liar and a hypocrite (Mundfiq) and I will inform Allah's Messenger (ﷺ) about your words." So he went to Allah's Messenger (ﷺ) but by then he (ﷺ) was already informed through a revelation. Meanwhile, the hypocrite also approached Allah's Messenger (ﷺ) when he (ﷺ) started journey and was already on his camel. He pleaded: "O Messenger of Allah! we were only joking and trying to pass the time while traveling." Ibn Umar (ﷺ) said, "As if I see him that he was clinging to the saddle belt of the Messenger of Allah's camel as it ran and his legs were being battered by the rough ground and even then he continued pleading (i.e. we were only joking)." Allah's Messenger (ﷺ) said, "Was it at Allah and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed". (9:65, 66) Neither he (ﷺ) looked towards him nor spoke anything further.

Profiles

- Ibn Umar (ﷺ) is Abdullah Ibn Umar Ibnul-khattab; may Allah be please with him.

- The full name of Muhammad Ibn Ka'b (ﷺ) is Muhammad Ibn ka'b Ibn Sulaym Al-Qurazi Al-Madani. He was a trustworthy scholar. He died in 120 A.H.; may Allah have mercy on him.

- Zayd Ibn Aslam (ﷺ) was the slave of Umar Ibnul-Khattab (ﷺ). He was well-known to be a trustworthy scholar, and died in 136 A.H.; may Allah have mercy on him.

- The full name of Qatadah (ﷺ) is Qatadah Ibn Du'amah AS-Sudusi. He was an exegete and a Hafiz. He died around 117 A.H.; may Allah have mercy on him.

- The full name of Awf (ﷺ) is Awf Ibn Malik Al-Ashja'i. The first battle he witnessed was that of Khaybar. A group of the Successors related some Hadeeths from him. He died in 73 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **Reciters:** Those who recite the Noble Qur'aan and are knowledgeable about its meaning.

- **Cowardly:** When they come face to face with the enemy.

- **The saddle belt:** Is a thong by which the baggage is fastened on the back of the camel.

General Meaning of the Tradition

The narrators of this tradition narrate that the hypocrites, out of their disbelief and grudges, spoke badly about the Prophet (ﷺ) and his Companions (ﷺ) and mocked them. However, Allah (ﷻ) exposed the hypocrites' bad intentions through their own speeches. Hearing the hypocrites' malicious speeches, the believers who were present reprimanded them and one of those true believers, out of his jealousy for Allah (ﷻ) and his religion went to inform the Prophet (ﷺ). But Allah (ﷻ), Who knows the secret and that which is yet more hidden, heard their speech and informed His Messenger (ﷺ) before that Companion (ﷺ) would reach the Prophet (ﷺ). Allah, Glorified be He, declared those hypocrites to be disbelievers and regarded their apology as unacceptable. Then, one of those hypocrites came to the Prophet (ﷺ) offering an apology. But the Prophet (ﷺ), in compliance with the command of Allah (ﷻ), did not accept such an apology, and added nothing more than reciting the Qur'anic verse revealed as a rebuke for the hypocrites.

Relevance of the Tradition to this Chapter

This Tradition provides an interpretation of the aforementioned Noble Qur'anic verse.

Lessons Drawn from the Tradition

- The verse exposes the hidden hostility and grudges that the hypocrites bear for Allah (ﷻ), His Messenger (ﷺ) and the believers.

- Whoever mocks Allah (ﷻ), His verse and His Messenger (ﷺ) is deemed disbeliever, even though he intends only a joke.

- Informing those in authority about the offenses committed by the defiantly disobedient to deter them is not an act of backbiting or talebearing. Rather, it is an act intended for the sake of Allah (ﷻ), His Messenger (ﷺ), the Muslim rulers and common folk.

- Muslims are to be tough with the enemies of Allah (ﷻ) and his Messenger (ﷺ).

- Some excuses are not to be accepted.

- Muslims are to be on guard against hypocrisy, for Allah, Exalted be He, verified that those hypocrites had belief in Him before uttering these words of disbelief.

- Mocking Allah (ﷻ), His Messenger (ﷺ) or the Noble Qur'aan nullifies one's belief in Allah (ﷻ), even if one does not really believe in the ironic utterances one repeats.

Important issues of the Chapter

1. It is such a terrible thing that whoever makes fun in these matters is a disbeliever (Kafir).

2. The explanation given of the verse 9:65, applied to those who commit such an act, whoever they may be.

3. There is a difference between backbiting and admonition, and loyalty to Allah (ﷻ) and His Messenger (ﷺ).

4. The difference between forgiveness which Allah (ﷻ) loves and severity in dealing with the enemies of Allah (ﷻ).

5. Some excuses are unacceptable.

Chapter Forty Nine

To say "This wealth is the result of my labour and knowledge" is against Tawheed

Allah the Almighty said:

وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن
رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ
عَذَابٍ غَلِيظٍ ۝٥٠

"And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: 'This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth, etc.) with Him'. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment. "

(Soorah Fussilat 41:50)

Commenting on this verse Mujahid (رحمه الله) said:

هذا بعملي وأنا محقوق به

"(The words Hadha li mean) this is the result of my labour and I do deserve it."

Ibn Abbas (رضي الله عنه) said:

يريد من عندي

"(that it means) what is with me'.'

And the Statement of Allah (سبحانه وتعالى):

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ

"He (Korah) said: This has been given to me only because of knowledge I possess."

(Soorah Al-Qasas 28:78)

Qatadah (ﷺ) said (in explanation of this verse):

على علم مني بوجوه المكاسب

"This wealth was given to me because of my merit and experience in earning."

Others (scholars) said:

على علم من الله أني له أهل

"Because of knowledge from Allah that I particularly deserved from Him."

And this is the meaning of Mujahid's statement:

أوتيته على شرف

"This was bestowed on me because of my high rank."

Relevance of the Chapter to the book of Tawheed

This chapter asserts that man's claim that he deserves Allah's favours granted to him after being in distress contradicts the perfection of his belief in monotheism.

Keywords and Phrases

- **And truly, if We give him a taste:** to grant him.
- **Mercy:** Wealth and health.
- **If I am brought back to my Lord:** This is a mere hypothesis that if the Day of Resurrection comes and he is returned to Allah (ﷻ)...
- **Surely, there will be for me the best (wealth, etc.) with Him:** Such a man claims that he will have the best reward from Allah (ﷻ) because of his belief that he deserves all favours granted to him in this life and that they are not due to Allah's Grace.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, states that when man is in distress, he humbles himself before Allah (ﷻ), returns to Him and invokes Him to remove his afflictions. However, at times of ease and welfare, that man's attitude changes so he denies Allah's Grace, renders no thanks to Him, claiming that he obtained these favours through his skills and hard work, Moreover, such an ungrateful man perpetrates a greater sin by denying the inevitable termination of this life and the coming of the Day of Resurrection. He also claims that should there be an afterlife, he would continue to lead a life of luxury as he deserves. Commenting on these claims, Allah, Exalted be He, emphasizes that people of such a kind will inevitably come to know the true nature of their heinous deeds and thus receive the most painful punishment.

Lessons Drawn from the Qur'anic Verse

- Man is duty bound to render thanks to Allah (ﷻ) for His favours, and to admit that such favours are exclusively granted by Him.

- Man is prohibited from being self-conceited and is warned not to be deluded by his power.

- Muslims are duty bound to believe in the Day of Resurrection.

- It is obligatory to fear the punishment of Allah (ﷻ) in the Hereafter.

- The verse implies a threat to those who deny Allah's favours.

Abu Hurayrah (ﷺ) narrated that he heard Allah's Messenger (ﷺ) saying:

إن ثلاثة من بني إسرائيل: أبرص، وأقرع، وأعمى. فأراد الله أن يبتليهم، فبعث إليهم ملكاً، فأتى الأبرص، فقال: أي شيء أحب إليك؟ قال: لون حسن، وجلد حسن، ويذهب عني الذي قد قذرني الناس به قال: فمسحه، فذهب عنه قذره، وأعطي لوناً حسناً وجلداً حسناً، قال: فأي المال أحب إليك؟ قال: الإبـــل أو البقر ـــ شك إسحاق ـــ فأعطي ناقة عشراء، وقال: بارك الله لك فيها. قال: فأتى الأقرع، فقال أي شيء أحب إليك قال: شعر حسن، ويذهب عني الذي قد قذرني الناس به فمسحه، فذهب عنه، وأعطي شعراً حسناً، فقال: أي المال أحب إليك؟ قال: البقر، أو الإبل، فأعطي بقرة حاملاً، قال: بارك الله لك فيها. فأتى الأعمى، فقال: أي شيء أحب إليك؟ قال: أن يرد الله إلي بصري؛ فأبصر به الناس، فمسحه، فرد الله إليه بصره، قال: فأي المال أحب إليك؟ قال: الغنم، فأعطي شاة والداً؛ فأنتج هذان وولد هذا، فكان لهذا وادٍ من الإبل، ولهذا وادٍ من البقر، ولهذا وادٍ من الغنم، قال: ثم إنه أتى الأبرص في صورته وهيئته. فقال: رجل مسكين، قد انقطعت بي الحبال في سفري، فلا بلاغ لي اليوم إلا بالله ثم بك، أسألك بالذي أعطاك اللون الحسن، والجلد الحسن، والمال، بعيراً أتبلغ به في سفري، فقال: الحقوق كثيرة. فقال له: كأني أعرفك، ألم تكن أبرص يقذرك الناس، فقيراً، فأعطاك الله عز وجل المال؟ فقال: إنما ورثت هذا المال كابراً عن كابر، فقال: إن كنت كاذباً فصيّرك الله إلى ما كنت. قال: وأتى الأقرع في صورته، فقال له مثل ما قال لهذا، وردّ عليه مثل ما ردّ عليه هذا، فقال: إن كنت كاذباً فصيّرك الله إلى ما كنت. وأتى الأعمى في صورته، فقال: رجل مسكين وابن سبيل، قد انقطعت بي الحبال في سفري، فلا بلاغ لي اليوم إلا بالله ثم بك. أسألك بالذي ردّ عليك بصرك شاة أتبلغ بها في سفري، فقال: كنت أعمى فردّ الله إليَّ بصري، فخذ ما شئت ودع ما شئت، فوالله لا أجهدك اليوم بشيء أخذته لله. فقال: أمسك مالك، فإنما ابتليتم فقد رضي الله عنك، وسخط على صاحبيك

"Allah willed to test three Israelis who were a leper, a blind man and a bald headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels or cows' - Ishaq, the narrator is confused. So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allah bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness

was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows or camels.' The angel gave him a pregnant cow and said, 'May Allah bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allah may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' So he gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination'. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property).' He replied, '(This is all wrong). I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie, then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allah make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey'. The man said, 'No doubt, I was blind and Allah gave me back my eyesight. (I was poor and Allah made me rich); so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e. three men) have been tested and Allah is pleased with you and is angry with your two companions.' "

(Related by Al-Bukhaaree and Muslim)[1]

Keywords and Phrases

- **Ishaq, the narrator is confused:** He is Ishaq Ibn Abdullah Ibn Abu Talhah; one from among the transmitters of this Hadeeth.

- **To test:** To try them by granting them favours to see whether they will thank Him or deny His favours.

[1] Al-Bukhaaree (3464) and Muslim (2964)

General Meaning of the Hadeeth

The Prophet (ﷺ) relates the story of three men; each of them was afflicted with a deformity and suffered poverty. Allah, Exalted be He, willed to try them and so He cured them of their deformities and granted each of them great wealth. Then, Allah (ﷻ) sent to each of them one and the same angel disguised in their shapes and appearances before being healed (i.e. pretending to be a poor man suffering leprosy, blindness and baldness respectively). This angel begged each of them for a little assistance, whereupon their real characters were exposed. As for the blind man, he recognized the divine favours bestowed upon him, and attributed them to Allah (ﷻ), and thus observed Allah's right in return for His favours. Accordingly, such a man won Allah's Satisfaction. On the contrary, the other two men were ungrateful to Allah (ﷻ) for His favours and repudiated His Grace, and thus deserved His wrath.

Relevance of the Hadeeth to the Chapter

This Hadeeth provides a contrast between those who are ungrateful for the Divine favours and those who are grateful.

Lessons Drawn from the Hadeeth

- Muslims are duty bound to be grateful to Allah (ﷻ) for His favours and to pay the amount of money Allah (ﷻ) has mad obligatory on them.

- Muslims are prohibited to be ungrateful for Allah's favours or to withhold the due money that Allah (ﷻ) enjoined them to pay.

- One is permitted to tell about the fates of the preceding people with the aim of making use of the lessons drawn from these stories.

- Allah (ﷻ) sometimes tries His servants by His favours.

- It is permissible for one to pronounce the statement, "... with the help of Allah (ﷻ) and then yours."

Important issues of the Chapter

1. Explanation of the verse in Al-Fussilat (41:50).

2. The meaning of:

   "He is sure to say: 'This is for me (due to my merit)' "

3. The meaning of:

   "This has been given to me only because of knowledge I possess." [2]

4. The great lessons hidden in the wonderful story quoted.

[2] Soorah Al-Qasas 28:78

Chapter Fifty

Every name which leads to the service of other than Allah is prohibited

Allah (ﷻ) said:

فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

"But when He gave them a Salih (good in every aspect) child, they ascribed partners to Him (Allah) in that which He has given to them. High is Allah, Exalted above all that they ascribe as partners to Him."[3]

(Soorah Al-A'raad 7:190)

Allamah Ibn Hazm (ﷺ) said:

اتفقوا على تحريم كل اسم معبَّد لغير الله؛ كعبد عمر، وعبد الكعبة، وما أشبه ذلك، حاشا عبد المطلب

Muslims were collectively agreed upon the impermissibility of every name which means service to anyone other than Allah such as Abd-'Umar (slave of 'Umar), Abd-Al-Ka'bah (slave of the Ka'bah), and like that except Abdul-Muttalib.

Ibn Abbas (ﷺ) commented upon the above verse of Qur'aan as such:

لما تغشاها آدم حملت، فأتاهما إبليس فقال: إني صاحبكما الذي أخرجتكما من الجنة لتطيعاني أو لأجعلن له قرني أيل، فيخرج من بطنك فيشقه، ولأفعلن ولأفعلن ــ يخوفهما ــ سمِّياه عبد الحارث، فأبيا أن يطيعاه، فخرج ميتاً، ثم حملت، فأتاهما، فقال مثل قوله، فأبيا أن يطيعاه، فخرج ميتاً، ثم حملت، فأتاهما، فذكر لهما فأدركهما حب الولد، فسمياه عبد الحارث فذلك قوله تعالى: (جَعَلاَ لَهُ شُرَكَاء فِيمَا آتَاهُمَا)

[3] Tafsir At-Tabari, Vol.9, Page 148

When Adam had sexual relation with Eve, she became pregnant. At that time Iblis (Satan) came to them and said "I am the one who caused your expulsion from Paradise. Obey me, otherwise I shall cause your child to grow two horns like a deer by which he will puncture your belly when he comes out! I will do it! I will do it!" Satan thus frightened them (Adam and Eve) and said to name the boy "Abdul-Harith;' (slave of the earth cultivator). They (Adam and Eve) did not obey him (Satan) and a dead child was born to them. When Eve became pregnant a second time, Satan again approached them and repeated the same demand but again they did not obey. And the second child was still born dead. She [Eve] became pregnant a third time, Satan again came to them and put the same demand mentioning what had happened before. Adam and Eve were overcome by love for the child and named the boy "Abdul-Harith (slave of the earth cultivator)". And this is what Allah said (in the verse):"They made partners with Him for what they were given" [4]

(Reported by Ibn Abi Hatim)

He (Ibn Abi Hatim) also reports with a Saheeh chain from Qatadah (ﷺ) that he said[5]:

شركاء في طاعته، ولم يكن في عبادته

"They made partners in giving obedience along with Him but not in worship beside Him."

He (Ibn Abi Hatim) also reports with a sound chain from Mujahid (ﷺ) regarding the verse:

لَئِنْ ءَاتَيْتَنَا صَٰلِحًا

"If you give us a Salih (good in every aspect) child ..."

(Soorah Al-A'raad 7:189)

أشفقا ألا يكون إنساناً، وذكر معناه عن الحسن وسعيد وغيرهما

That they (Adam and Eve) were frightened that the child might not be human.

Such a meaning was mentioned by Hasan, Sa'id and others

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[4] At-Tirmidhi (3077) and Al-Hakim (2/545) grading it Saheeh

[5] Note: The above quoted Hadeeth is said to be weak. Hafiz Ibn Kathir ill! - And Allamah Al-Albani ranked it weak "Da 'if" (Publisher).

Profile about Ibn Hazm

Ibn Hazm (ﷺ) is the great scholar of Andalusia. His full name is Abu Muhammad Ali Ibn Ahmad Ibn Sa'id Ibn Hazm Az-Zahiri, from Cordoba. He died in 456 A.H.; may Allah have mercy on him.

Relevance of the Chapter to the book of Tawheed

This chapter points out that giving children names indicating their being servants of others besides Allah (ﷻ) is an act of associating partners with Allah (ﷻ) in obedience and a sign of being ungrateful for Allah's Grace.

Keywords and Phrases

- **That which He has given to them:** The child whom they named Abdul-Harith, though he is a servant of none but Allah (ﷻ).

- **Muslims were collectively agreed:** This probably indicates a consensus of scholars on this issue.

- **The impermissibility of every name which means service to anyone other than Allah:** The reason of prohibition is that suchlike names entail associating others with Allah (ﷻ) in His Lordship and His Divinity. Needless to say, all created beings belong to Allah (ﷻ) and are His slaves.

- **Except Abdul-Muttalib:** Scholars did not agree on the prohibition of this name. Their disagreement is either because this name originally refers to the servitude of being under the control of someone else or because that name is a mere reference to the person who was formerly known by such a name, but was not recently given it.

- **Name the boy "Abdul-Harith;' (slave of the earth cultivator):** Al-Harith was a name for Satan who accordingly wanted them to give their child the name Abdul-Harith so as to make sure that they have fallen into polytheism.

- **Were overcome by love for the child:** They longed to have a sound baby. This felling is part of the trial both Adam and Eve faced**.**

- **Might not be human:** That is they feared lest it might be a beast.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, states that when He answered the invocation of Adam and Eve and granted them a well-proportioned child as they wished, they did not render due

thanks to Him as they promised before. Moreover, they named their child Abdul-Harith, and thus made him a servant of someone other than Allah (ﷻ), though it is a sign of perfect gratitude to Allah (ﷻ) that one annexes his name Abd (servant) to none but Allah (ﷻ). However, the name they gave to their child entailed ascribing partners to Allah (ﷻ) by naming, not in worship. At the end of the verse, Allah (ﷻ) enunciates that He is far above having any partners, whether in worship or in regard to naming.

Lessons Drawn from the Qur'anic Verse

- One is prohibited to give his child a name signifying that such a child is a servant of someone besides Allah (ﷻ), such as Abd Al-Hussayn (the servant of Al-Hussayn), Abd Ar-Rassul (servant of the Messenger) or Abdul-Ka'bah (servant of the Ka'bah).

- Polytheism may be perpetrated only on account of the name one bears, even if one does not intend the meaning implied in that name.

- When Allah (ﷻ) grants someone a well-proportioned baby, it is a favour worthy of rendering thanks to Him.

- Giving the child a name signifying that he is a servant of Allah (ﷻ) is a sign of the parents' gratitude to Allah (ﷻ).

Important issues of the Chapter

1. Any name which implies worship of others than Allah (﷾) is forbidden.

2. Explanation of the verse in Al-A'raaf (7:189).

3. This Shirk is concerned only with the naming though its actual implied meaning was not intended.

4. The gift of Allah (﷾) to a man of a normal girl is also of His favours.

5. The pious predecessors made a distinction between Shirk in obedience and Shirk in worship.

Chapter Fifty One

The Most Beautiful Names belong to Allah

Allah the Most Exalted said:

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾

"And (all) the most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do."

(Soorah Al-A'raaf 7:180)

Ibn Abi Hatim reported that Ibn Abbas (ﷺ) said:

﴿يُلْحِدُونَ فِي أَسْمَآئه﴾: يشركون

"Those who belie or deny His Names actually commit Shirk."

Also reported from him (Ibn Abbas) is:

سموا اللات من الإله، والعزى من العزيز

"They derived Al-Lat from Al-Ilah and Al- 'Uzza from AlI-Aziz."

Al-A'mash (ﷺ) said:

يدخلون فيها ما ليس منها

"They included (in the Names of Allah) such (names) which do not belong to Him.".

Relevance of the Chapter to the Book of Tawheed

Having written this chapter, the author intends to refute the fallacies of those who seek means of approach to Allah (ﷻ) through the deceased. Furthermore, the author

intends to affirm that the legal way for seeking approach to Allah (ﷻ) is to directly invoke Him by His Beautiful Names and Divine Attributes.

Al-A'mash

He is Sulayman Ibn Mahran (ﷺ), from Kufa. He was a faqih, and a trustworthy pious hafiz. He died in 147 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **The most Beautiful Names:** the names that heave reached the climax of beauty and are equal to nothing. Thus, no other names can be substituted for them.

- **Call on Him by them:** Invoke Allah (ﷻ) and seek means of approach to Him through His Beautiful Names.

- **Leave the company of those who:** Turn away from them and do not argue with them.

- **Belie or deny (or utter impious speech against) His Names:** Those who twist the Beautiful Names of Allah (ﷻ). Such people either repudiate these Names or their meanings or render them as names for some created beings. They further name others after Allah's Name as they named one of their idols Al-Lat deriving the name form the Arabic word Al-Ilah which means "the God"

- **They will be requited for what they used to do:** This is a grave threat that the punishment will inevitably be inflicted on them.

- **They included (in the Names of Allah) such (names) which do not belong to Him:** They added to Allah's Beautiful Names other ones, though neither Allah (ﷻ) Himself nor His Messenger (ﷺ) ascribed these names to Him.

General Meaning of the Qur'anic Verse

In this verse, Allah, Exalted be He, enunciates that His Names have reached the highest degree of beauty and perfection. Accordingly, He commands his servants to invoke Him and seek manes of approach to Him by these Beautiful Names. Besides, Allah (ﷻ) orders His servants to dissociate themselves from those who twist these venerable Names and perversely deviate from the truth. As for these straying people, they will inevitably receive due punishment.

Lessons Drawn from the Qur'anic Verse

- The verse proves Allah's Name and Attributes in a way appropriate for His Majesty.

- Allah's Names are beautiful.

- People are enjoined to invoke Allah (ﷻ) and seek means of approach to Him using His Beautiful Names.

- People are prohibited to twist any of the Beautiful Names of Allah (ﷻ) whether by denying them or changing their meanings or rendering them as name for some created beings.

- Muslims are enjoined to turn away from the ignorant and those who practice deviation concerning the Beautiful Names of Allah (ﷻ).

- The verse implies a serious threat to whoever alters any of Allah's Names or Attributes.

Important issues of the Chapter

1. Confirmation of the Names of Allah (سبحانه وتعالى).
2. All the Names of Allah (سبحانه وتعالى) are beautiful.
3. We must call Allah (سبحانه وتعالى) by His Names.
4. The command to shun the ignorant, evil apostates.
5. Explanation of the kind of apostasy one commits by misusing the Names of Allah (سبحانه وتعالى).
6. The punishment promised for the person who commits apostasy.

Chapter Fifty Two

Do not say As-Salam (Peace and Security) upon Allah

Ibn Mas'ud (ﷺ) narrated:

كنا إذا كنا مع النبي صلى الله عليه وسلم في الصلاة قلنا: السلام على الله من عباده، السلام على فلان، فقال النبي صلى الله عليه وسلم: (لا تقولوا السلام على الله، فإن الله هو السلام).

Whenever we offered Salat (prayer) behind the Prophet (ﷺ) we used to recite (in sitting) "As-Salam (the peace) be on Allah from His slaves. As-Salam (the peace) be on such and such people." The Prophet (ﷺ) guided us by saying: "Do not say `As-Salam 'ala-Allah -the peace be on Allah', for Allah Himself is As-Salam (the Peace)."

(Related by Al-Bukhaaree and Muslim)[6]

Relevance of the Chapter to the Book of Tawheed

Since the greeting word "peace" indicates that the speaker wishes for the addressee safety from every evil, it is prohibited to say, "Peace be on Allah", for He is Self-Sufficient and the One who is free of any imperfections. Therefore, Allah (ﷻ) is to be invoked for aid, but not invoked on His behalf. This chapter stresses the obligation of deeming Allah (ﷻ) far above any imperfections, and the obligation of deeming Him Self-Sufficient and possessing all attributes of perfection.

Keywords and Phrases

- **We used to recite (in sitting) "As-Salam (the peace) be on Allah":** The Companions used to utter this expression in the final tashahhud[7] of prayer, as mentioned in other narrations of the same Hadeeth.

- **Do not say `As-Salam 'ala-Allah - the peace be on Allah':** This is a prohibition given by the Prophet (ﷺ) for the Companions not to invoke peace on Allah (ﷻ).

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[6] Al-Bukhaaree (835) and Muslim (402)

[7] Tashahhud is a certain invocation recited at the middle or end of the prayer while being in a sitting position.

- **For Allah Himself is As-Salam (the Peace):** Peace is one of the beautiful Names of Allah (ﷻ).

General Meaning of the Hadeeth

Ibn Mas'ud (رضي الله عنه) relates that the Companions (رضي الله عنهم) used to say, 'Peace be on Allah' in their prayers. Thereupon, the Prophet (ﷺ) prohibited them from saying so, and explained that such an invocation does not suit the Majesty of Allah (ﷻ), for He Himself is Peace and the One who grants peace, and it is thus improper to render peace to Him as He is the One who keeps His servants free from any evil.

Relevance of the Hadeeth to the Chapter

This Hadeeth states that one is prohibited from saying, "Peace be on Allah".

Lessons Drawn from the Hadeeth

- The Hadeeth demonstrates that one is prohibited from saying, "Peace be on Allah".
- The word "Peace" stands as one of the Beautiful Names o f Allah, Exalted be He.
- Muslims are duty bound to instruct the unlearned.
- Instructors should illustrate the reason on which legal rulings rest.

Important issues of the Chapter

1. Explanation of As-Salam (the peace).

2. As-Salam (the peace) is a greeting or salutation.

3. As-Salam is not proper to use for Allah (﷾).

4. The reason being Allah (﷾) Himself is As-Salam (the Peace).

5. The Prophet (ﷺ) taught the Companions (رضي الله عنهم) the invocation in the way it should be offered to Allah (﷾).

Chapter Fifty Three

Saying: "O Allah, forgive me if You wish"

It is reported in As-Saheeh (Al-Bukhaaree) from Abu Hurayrah (ﷺ) that Allah's Messenger (ﷺ) said:

لا يقل أحدكم: اللهم اغفر لي إن شئت، اللهم ارحمني إن شئت، ليعزم المسألة، فإن الله لا مكره له

"None of you should say: 'O Allah, forgive me if You wish; O Allah, be Merciful to me if You wish; but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will."

Muslim reports:

وليعظم الرغبة، فإن الله لا يتعاظمه شيء أعطاه

"One should appeal to Allah with firm determination for nothing is too much for, or beyond Allah."

(Related by Al-Bukhaaree and Muslim)[8]

Relevance of the Chapter to the book of Tawheed

The saying that reads, "O Allah! Forgive me if You wish" Indicates that one is languid and careless of having his request achieved and, further, that one is in no need of Allah's help. Moreover, this supplication implies that Allah (ﷻ) may be forced to do something against His Will. Since all these implications violate the essence of monotheism, the author dedicates this chapter for elaborating on this topic.

Keywords and Phrases

- **Appeal to Allah with determination:** It signifies that one should invoke Allah (ﷻ) while being sure that one's supplication will be answered.

- **With firm determination:** It means that one should persevere in invoking Allah (ﷻ).

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[8] Al-Bukhaaree (6339) and Muslim (2679)

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) prohibits Muslims from making their invocations for Allah's Forgiveness and Mercy contingent on His will, and commands them to invoke Him while being certain that they will be answered. He explains that stipulating the will of Allah (ﷻ) while invoking him implies that Allah (ﷻ) may be overburdened with His servants' needs or that He may be forced to fulfill them. Undoubtedly, such implications are contrary to the truth, for Allah (ﷻ) is the Self-Sufficient, the Praiseworthy, and the Effecter of what He intends. Such a stipulated supplication also indicates that the supplicant is languished and careless of having his need fulfilled, and that he is in no need of Allah's help, though nobody can do without Allah (ﷻ) even for a moment.

Relevance of the Hadeeth to the Chapter

This Hadeeth prohibits supplicants from stipulating the will of Allah (ﷻ) while invoking Him for forgiveness, and further explains the reason behind this prohibition.

Lessons Drawn from the Hadeeth

- Supplicants are prohibited from stipulating Allah's Will while invoking Him, and are command to ask Allah (ﷻ) with certainty.

- Allah (ﷻ) must be kept far above whatever is improper for His Majesty, He is absolutely Self-Sufficient and His Grace is infinite.

Important issues of the Chapter

1. Forbiddance of making any exclusions in the supplication.

2. The reason for not saying 'If You wish'.

3. The Prophet (ﷺ) said to make the appeal with firm determination.

4. Ask whatever you can of Allah (سُبْحَانَهُ وَتَعَالَى).

5. The reason for that (for nothing is too much for, or beyond Him).

Chapter Fifty Four

One should not say "My Slave (Male or Female)"

Abu Hurayrah (ﷺ) narrated that Allah's Messenger (ﷺ) said:

لا يقل أحدكم: أطعم ربك، وضيء ربك، وليقل: سيدي ومولاي، ولا يقل: عبدي وأمتي، وليقل: فتاي وفتاتي، وغلامي

"One of you should not say, 'Feed your Lord (Rabbaka), help your lord in performing ablution, but he should say, 'My master (e.g. Feed your master instead of lord, etc.) (Saiyidi)' or 'My guardian' (Maulai), and one should not say, 'My slave ('Abdi), or 'My slave girl ('Amati), but he should say 'My lad (Fatai)', 'My lass (Fatati)' and 'My boy (Ghulami)' ".

(Related by Al-Bukhaaree and Muslim)[1]

Relevance of the Chapter to the book of Tawheed

Uttering any of the abovementioned words gives a false impression that the one bearing that title is a partner to Allah (ﷻ) in His Lordship. As such, one is prohibited from repeating these words as a means of showing reverence for Allah (ﷻ), and to maintain the creed of monotheism through blocking all avenues leading to polytheism.

Keywords and Phrases

- **One of you should not say, 'Feed your Lord (Rabbaka), help your lord in performing ablution:** People are prohibited from uttering this term as it implies likeness between Allah (ﷻ) and the addressee.

- **Should say, 'My master (Saiyidi)':** This is because the term 'master' refers to the one who owns or controls a person. However, there is some difference between the terms 'rabb' and 'sayyid'; the first is unanimously agreed on as one of the Names of Allah (ﷻ), while scholars differ whether the word "sayyid" is one of the Names of Allah (ﷻ) or not. However, in case it is one of Allah's Names, it is not used as frequently as the word "rabb".

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[1] Al-Bukhaaree (2552) and Muslim (2249)

- **'My guardian' (Maulai):** It is a common Arabic word which has many significations. In this context, it means 'the owner'.

- **One should not say, 'My slave ('Abdi), or 'My slave girl ('Amati):** This is because none is worthy of worship but Allah (ﷻ), and further these terms express glorification which none among humans deserves.

- **He should say 'My lad (Fatai)', 'My lass (Fatati)' and 'My boy (Ghulami):** These titles are chosen as the implications of the words 'my abd' and 'my amati' are not included therein.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) prohibits Muslims from uttering words that may imply polytheism, and indicate lack of courtesy towards Allah (ﷻ), such as calling a human as someone's rabb or as a human's abd. This is because Allah (ﷻ) is the only rabb and He is the only one worthy of worship. Then, the Prophet (ﷺ) guides Muslims to the appropriate words to substitute for the doubtful ones for the sake of maintaining the creed of Monotheism.

Relevance of the Hadeeth to the Chapter

This Hadeeth stresses that one is prohibited from uttering the following words,' my abd, my amati and my rabb.

Lesson Drawn from the Hadeeth

- Muslims are prohibited from uttering any word that implies polytheism.

- Muslims have to block all avenues leading to polytheism.

- When an instructor maintains that such-and-such a matter is invalid, he should provide a legally appropriate substitute for such a matter.

Important issues of the Chapter

1. Forbiddance of saying: "My slave-boy" or "My slave-girl."

2. The slave should not say: "My lord", nor should it be said to him: "Feed your lord".

3. Teaching the master to instead say: "My lad", "My Lass" and "My boy."

4. Teaching the slave to instead say: "My master" or "My guardian."

5. The point here is to emphasize Tawheed in the fullest, even in one's expressions.

Chapter Fifty Five

Whoever asks with the Name of Allah, is not to be rejected

Ibn Umar (ﷺ) narrated that Allah's Messenger (ﷺ) said:

من استعاذ بالله فأعيذوه، ومن سأل بالله فأعطوه، ومن دعاكم فأجيبوه، ومن صنع إليكم معروفاً فكافئوه، فإن لم تجدوا ما تكافئونه فادعوا له حتى ترون أنكم قد كافأتموه

"If anyone makes a request in Allah's Name, give it to him; if anyone seeks refuge by Allah's Name, give him refuge; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him."

[Abu Dawud and An-Nasa'i mentioned this Hadeeth and graded it Saheeh (sound)][2]

Relevance of the Chapter to the Book of Tawheed

This chapter makes it clear that whoever refuses to fulfill the need of those asking in the Name of Allah (ﷻ) is in fact showing neither glorification nor reverence for Allah (ﷻ), which impairs one's belief in the creed of monotheism

Keywords and Phrases

- **Seeks refuge by Allah's Name:** Whoever seeks refuge with Allah (ﷻ) so as not to be inflicted with harm by some Muslims, or to be under their protection against others.

- **Give it to him:** Fulfill his need unless he asks for a sin or for severing any of your blood relations.

- **Give him refuge:** Answer his appeal in veneration for the Name of Allah (ﷻ).

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[2] Abu Dawud (1672, 5109), Abd Ibn Humayd (806), and An-Nasa'i (5/82)

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) orders Muslims to observe a set of good behaviour in veneration of the rights of Allah, Exalted be He. That is, to give whoever begs in the Name of Allah (ﷻ), to give refuge to whoever asks for it in the Name of Allah (ﷻ). These decencies include fulfilling Muslim's right by accepting his invitation, and having his favours equally or more graciously reciprocated if possible. If one is unable to do either, he has to invoke Allah's blessings upon such a benevolent man.

Relevance of the Hadeeth to the Chapter

In this Hadeeth, Muslims are enjoined to give anyone who asks for alms in the Name of Allah (ﷻ), and not to repulse him.

Lessons Drawn from the Hadeeth

- It is an act of showing veneration for Allah (ﷻ) not to repulse anyone who asks for alms in His Name.
- Muslims must protect and give refuge to whoever asks for it in the Name of Allah (ﷻ).
- It is legitimate to accept Muslim's invitation to a feast or the like.
- It is legitimate to reciprocate people's favours, if possible.
- It is also legitimate to invoke Allah's blessings upon the benevolent person, whenever one is unable to reciprocate.

Important issues of the Chapter

1. Grant protection to those who seek protection with the Name of Allah (ﷻ).

2. Give if one asks with the Name of Allah (ﷻ).

3. Acceptance of the invitation.

4. Return kindness that has been done to you.

5. If one has no means to repay kindness then supplication for him is a compensation.

6. His (ﷺ) statement: "Until you feel that you have compensated him."

Chapter Fifty Six

Nothing but Paradise should be asked for by Allah's Face

Jabir (ﷺ) narrated that Allah's Messenger (ﷺ) said:

لا يسأل بوجه الله إلا الجنة

"Nothing except Paradise should be asked for by Allah's Face."

(Abu Dawud)[3]

Relevance of the Chapter to the book of Tawheed

This chapter states that one is duty bound to observe good behaviour towards the Names and Attributes of Allah (ﷻ), and thus, nothing of the worldly needs is to be begged by Allah's Honourable Face. Rather, only Paradise, the ultimate purpose, is to be asked for by the Face of Allah (ﷻ). This act is deemed one of the corollaries of monotheism.

Keywords and Phrases

- **The Face of Allah:** This is one of Allah's Personal Attributes that suits His Majesty and Greatness.

- **Except Paradise:** As well as any means that helps approaching Paradise, such as the grand deeds of righteousness.

General Meaning of the Hadeeth

The Prophet (ﷺ) prohibits Muslims from asking Allah (ﷻ) by his Honourable Face for a lowly matter or a worldly need by way of rendering veneration to Allah (ﷻ). Further, the Prophet (ﷺ) teaches Muslims that only Paradise, the ultimate purpose, is to be asked for by the Face of Allah (ﷻ).

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[3] Abu Dawud (1671)

Relevance of the Hadeeth to the Chapter

This Hadeeth shows that one is prohibited to ask Allah (ﷻ) by His Face for anything but the Paradise.

Lessons Drawn from the Hadeeth

- This Hadeeth proves that Allah (ﷻ) is possessed of a Face appropriate for His Majesty as it is the case with all His Attributes.

- People are enjoined to glorify Allah (ﷻ) and show respect for His Names and Attributes.

- It is permissible to ask Allah (ﷻ) by His Face for Paradise as well as for any means conducive to it. However, it is prohibited to ask Allah (ﷻ) by his Face for any worldly need.

Important issues of the Chapter

1. Forbiddance of asking by Allah's Face for other things than the utmost aim (that is Paradise).

2. Affirmation of Allah's Attribute of having the Face.

Chapter Fifty Seven

On saying: "If only such and such..."

Allah the Most Exalted said:

يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ
عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ
وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾

"They say: 'If we had anything to do with the affair, none of us would have been killed here.'" Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to Mahis[4] that which was in your hearts (sins), and Allah is All Knower of what is in (your) breasts.

(Soorah Aal-Imran 3: 154)

Relevance of the Chapter to the Book of Tawheed

This chapter states that submission to Allah's Decree is a corollary of monotheism. It further highlights that using 'if clauses' is of no avail, and moreover, it indicates that the speaker is dissatisfied with the Divine Decree, which impairs one's belief in the creed of monotheism.

Keywords and Phrases

- **They say:** The pronoun 'they' refers to some of the hypocrites who witnessed the Battle of Uhud.

- **If we had anything to do with the affair:** If we had the choice.

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[4] This word Mahis has three meanings: (1) to test, (2) to purify, (3) to get rid of. (Tafsir Al-Qurtubi)

- **Here:** In the Battle of Uhud.

- **What is in your breasts:** That is, what is in your hearts of sincerity or hypocrisy.

- **Mahis that which was in your hearts:** That is to distinguish between your intentions.

- **Allah is All Knower of what is in (your) breasts:** That is to say, Allah (ﷻ) is in no need of testing people so as to know their real intentions. Rather, He wills to expose people's real intentions behind their actions, and thus reward or punish them accordingly.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, tell us of what was hidden in the hearts of the hypocrites during the Battle of Uhud as to their complaint about the Divine Decree and their discontent with what Allah (ﷻ) predestined to befall them. They said that had they had a choice, they would not have set out for the battle, and would rather have escaped from defeat and none of them would have been killed. Hence, Allah (ﷻ) refutes their false claims asserting that what afflicted them was predestined and thus could have never been avoided even by staying at home. So, expressing regret and repeating 'if clauses' is absolutely of no avail.

Relevance of the Qur'anic Verse to the Chapter

One is forbidden to use 'if clauses' that express one's complaints about predestined matters. Such clauses are frequently repeated by the hypocrites.

Lessons Drawn from the Qur'anic verse

- One is forbidden to use 'if clauses' that express one's complaints about the Divine Decree, as such an utterance denotes one's discontent with the Divine Decree and recalls one's grief. However, no blame should be attached to saying 'if clauses' with the intention of expressing regret for missing an act of obedience, as such a regret denotes one's desire for doing the good.

- One is enjoined to submit to the Divine Decree, and not to be discontented with it.

- Precaution never saves one from being afflicted with a predetermined Divine Decree.

- Whoever is divinely decreed to be killed in a certain place will inevitably come out to such a place, even if he tries his best to avoid it.

The Almighty Allah said:

ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ١٦٨

"(They are) the ones who said about their killed brethren while they themselves sat (at home): 'If only they had listened to us, they would not have been killed.' "Say: "Avert death from your ownselves, if you speak the truth."

(Soorah Aal-Imran 3: 168)

Keywords and Phrases

- **Their killed brethren:** The word 'brethren' stands for Muslims who were fighting in the cause of Allah (ﷻ). Muslims are called the hypocrites' brothers according to the description of the apparent state of the hypocrites, or because they both are of the same ancestry.

- **While they themselves sat (at home):** While refraining from fighting in the cause of Allah (ﷻ).

- **If only they had listened to us:** Had they stayed at home.

- **Say:** Allah (ﷻ) commands his Prophet (ﷺ) to speak to those hypocrites.

- **If you speak the truth:** If you are truthful in your claim that staying at home saves one from death.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, rebukes the hypocrites fro being discontented with His Decree as they claimed that those who had set out with the Prophet (ﷺ) and were killed during the Battle of Uhud would not have been killed if they had responded to their advice not to set out for fighting together with the Prophet (ﷺ). Refuting their claim, Allah (ﷻ) defies them to guard themselves against death it they are truthful in their claim that they can guard those foreordained to die from death. Needless to say, they are powerless to guard themselves against death, and thus they similarly cannot guard others against it.

Relevance of the Qur'anic Verse to the Chapter

Using 'if clauses' that express one's complaints about divinely predestined matters is a typical characteristic of the hypocrites.

Lessons Drawn from the Qur'anic Verse

- Muslims are warned against saying 'if clauses' that express one's complaints about Divine Decree and one's sorrow over tribulations.

- Submission to the Divine Decree and Predestination is a prerequisite of Faith, while dissatisfaction is a typical characteristic of the hypocrites.

- Muslims are permitted to argue with the hypocrites and suchlike people of falsehood in order to refute their fallacies and baseless claims.

Abu Hurayrah (ﷺ) narrated that Allah's Messenger (ﷺ) said:

احرص على ما ينفعك، واستعن بالله ولا تعجزن، وإن أصابك شيء فلا تقل لو أني فعلت لكان كذا وكذا؛ ولكن قل: قدر الله وما شاء فعل، فإن لو تفتح عمل الشيطان

"Seek carefully what benefits you (in the Hereafter) and seek help only from Allah and neither lose heart. If any adversity (misfortune) comes to you don't say: 'If I had only acted in such and such way, it would have been such and such' but instead say: 'Allah has decreed it and what He willed is done.' Verily 'If' opens the way for the work of Satan."

(Related by Muslim)[5]

Keywords and Phrases

- **And seek help only from Allah:** Seek aid solely from Allah (ﷻ) in all your affairs.

- **Neither lose heart:** Never neglect seeking what brings you benefit depending on the fact that it is previously decreed, and do not submit to weakness and sloth.

- **But instead say: 'Allah has decreed it and what He willed is done':** This is because whatever Allah (ﷻ) ordains, will definitely occur, and Muslims are duty bound to submit to the Divine Decree.

- **'If' opens the way for the work of Satan:** This is due to the fact that 'if clauses' imply sorrow, regret, sadness and complaint about the Divine Decree.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) commands Muslims to be keen on performing acts that bring benefit, to seek divine aid in their effort to carry out these acts and to hope for the divine reward. He (ﷺ) also prohibits them from being sluggish, for such a bad characteristic prevents man from doing what is beneficial. Since man is susceptible to adversities in this life, he is ordained to show endurance and forbearance, and not to express regret by saying 'if I did so and so' or 'if I did not do so and so'. Such utterances are of no avail, but rather open a door for Satan to overcome the person and cause him sorrow.

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[5] Muslim (2664) and Ahmad (2/366, 370)

Relevance of the Hadeeth to the Chapter

This Hadeeth shows that Muslims are prohibited from saying 'if clauses' when being in distress, and it highlights the bad consequences resulting from such utterances.

Lessons Drawn from the Hadeeth

- Muslims are urged to strive to do what is beneficial in both this life and the Hereafter through legal means only.
- Muslims are enjoined to seek divine aid in their effort to carry out acts of benefit and are forbidden to rely only on their power and faculties.
- Muslims are forbidden to be sluggish, jobless and to abstain from seeking the legal means from obtaining what is of benefit.
- The Hadeeth proves the verity of the Divine Destiny and Decree and affirms that seeking the legal means for gaining benefits never contradicts one's belief in the Divine Decree and Predestination.
- Muslims are enjoined to show patience when being in distress.
- Muslims are prohibited from using 'if clauses' that show one's discontent with the Divine Decree when being in distress. The Hadeeth further points out the bad consequences resulting from using such clauses.
- Muslims are warned against the satanic insinuations.

Important issues of the Chapter

1. Explanation of the two verses in Aal-'Imran (3: 154 and 3: 168).

2. Clear forbiddance of saying 'If' when something adverse happens to you.

3. The reason being that to do so opens the way for the work of Satan.

4. Guidance to the best speech.

5. The exhortation to do good deeds which are beneficial (in the Hereafter) while seeking help only from Allah (ﷻ).

6. Doing the opposite (i.e. seeking help from other than Allah ﷻ) is prohibited, which is weakness.

Chapter Fifty Eight

Prohibition of cursing the Wind

It is narrated from Ubayy bin Ka 'b (﵁) that Allah's Messenger (ﷺ) said:

لا تسبوا الريح، فإذا رأيتم ما تكرهون فقولوا: اللهم إنا نسألك من خير هذه الريح، وخير ما فيها، وخير ما أمرت به، ونعوذ بك من شر هذه الريح، وشر ما فيها، وشر ما أمرت به

"Do not curse the wind. If you see that which is displeasing to you then say: 'O Allah, we ask of you the good of this wind and the good of what is in it and the good that it is commanded to bring along with it. And we seek your protection, from the harm of this wind and the evil of what is in it and the evil that it is commanded to bring along with it.' "

[At- Tirmidhi graded this Hadeeth as Saheeh (sound)][6]

Relevance of the Chapter to the Book of Tawheed

Wind is run by Allah's command, and therefore the author illuminates that inveighing against it is tantamount to inveighing against Allah (ﷻ) who disposes it. Accordingly, perpetrating such an offense violates one's belief in the creed of monotheism.

A profile about Ubayy

The full name of the narrator is Ubayy Ibn Ka'b Ibn Qays Al-Ansari (﵁). He was known to be the grand reciter of the Noble Qur'aan amongst the Companions (﵁). Ubayy (﵁) witnessed the Pledge of Al-Aqabah, the Battle of Badr, and all the other battles in which Prophet (ﷺ) took part. It was said that he died during the caliphate of Umar Ibnul-Khattab (﵁), or during the caliphate of Uthman Ibn Affan (﵁) in 30 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Do not curse the wind:** Do never inveigh against it, even if it causes you harm.

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[6] At-Tirmidhi (2253) and Ahmad (5/123)

- **If you see that which is displeasing to you:** Such as a very hot wind, a bitter wind, or a storm.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) prohibits Muslim from inveighing against wind simply because it is one of Allah's compliant creation. Thus, whoever curses wind is regarded to have cursed Allah (ﷻ) and this indicates one's dissatisfaction with his Decree. Moreover, the Prophet (ﷺ) guides Muslims to ask Allah (ﷻ), the Originator of the wind, for what is good in this wind and to seek refuge with Him from its evil. These manners reflect one's true servitude to Allah, Exalted be He. This is, of course, a characteristic of those who adhere to the Creed of monotheism.

Relevance of the Hadeeth to the Chapter

This Hadeeth clarifies that Muslims are prohibited from inveighing against the wind.

Lessons Drawn from the Hadeeth

- Inveighing against the wind is prohibited, simply because wind is a compliant being created by Allah (ﷻ) and thus such an abuse is directed to its Originator and the One veering it.

- Muslims should always return to Allah (ﷻ) seeking refuge with Him from the evil of His creatures.

- Winds are commanded to do good or cause evil according to the Will of Allah (ﷻ).

- When a Muslim sees what he hates, he is guided to repeat useful utterances in order to be guarded against its evil.

Important issues of the Chapter

1. Cursing the wind is prohibited.

2. Guidance to beneficial words when someone sees that which he dislikes.

3. The wind is commanded by Allah's Order

4. The wind may be ordered with good as well as harm.

Chapter Fifty Nine

Prohibition of evil thoughts regarding Allah

Allah the Almighty said:

أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ
قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ
شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ
وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾

"…They thought wrongly of Allah - the thought of ignorance. They said, 'Have we any part in the affair?' Say you (O Muhammad ﷺ): 'Indeed the affair belongs wholly to Allah.' They hide within themselves what they dare not reveal to you, saying: 'If we had anything to do with the affair, none of us would have been killed here.' Say: 'Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,' but that Allah might test what is in your breasts; and to Mahis[7] that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts."

(Soorah Aal-Imran 3:154)

Relevance of the Chapter to the Book of Tawheed

This chapter elaborates on the fact that thinking well of Allah (ﷻ) is a prerequisite of one's belief of monotheism, and that mistrusting Him violates one's belief of monotheism.

Keywords and Phrases

- **They thought wrongly of Allah:** Hypocrites are the ones addressed.

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[7] This word Mahis has three meanings: (1) to test, (2) to purify, (3) to get rid of. (Tafsir Al-Qurtubi)

- **The thought of ignorance:** It refers to the thought adopted by the people of ignorance, who thought that Allah (ﷻ) would not give victory to Him Messenger (ﷺ). The word 'ignorance' stands for people of the pre-Islamic period of ignorance.

- **Have we any part in the affair:** They meant they would not be given victory, or that they had no choice to decide whether to set out for battle or not.

- **The affair belongs wholly to Allah:** No one can prevent or alter what Allah (ﷻ) Wills to occur.

- **They hide within themselves what they dare not reveal to you:** Those hypocrites conceal in their hearts the repudiation of Islam and denial of the truth, which differs from what they reveal to you, O Muhammad (ﷺ), of their professed belief in your message and their claim to seek guidance.

The rest of these Keywords and Phrases have been explained in Chapter Fifty Seven entitled, On saying: "If only such and such..."

General Meaning of the Qur'anic verse

In this verse, Allah, Exalted be He, informs Muslims of what was concealed in the hearts of the hypocrites at the time of the Battle of Uhud. The hypocrites retained a wrong though about Allah (ﷻ) claiming that He would not give victory to His Messenger (ﷺ) nor would his religion prevail. They, further, claim that none of them would have been killed, and they would have achieved victory if they had the upper hand, and if the Prophet (ﷺ) and his Companions (ﷺ) had been subordinate to them. However, Allah (ﷻ) confuted their fallacy and affirmed that nothing takes place without being predetermined by Him and written in AL-Lauh Al-Mahfuz (the Preserved Tablet) and that his decrees are irrevocable.

Lessons Drawn from the Qur'anic Verse

- Whoever thinks that Allah (ﷻ) makes falsehood constantly prevail over truth so that the latter never prevails is indeed tantamount to those of the Pre-Islamic period of Ignorance who retain wrong thoughts about Allah (ﷻ).

- The verse attests to Allah's wisdom behind making falsehood occasionally prevail over the truth.

- The verse discloses the hypocrites' evil nature and shows that their hypocrisy is exposed at times of hardship.

- The Hadeeth proves that the Divine Decree and Predestination are incontestable verities.

- Muslims are duty bound to deem Allah (ﷻ) far above whatever is inappropriate for His Majesty, Glorified be He.

- Muslims are duty bound to think well of Allah (ﷻ).

Allah the Most Exalted said:

وَيُعَذِّبَ ٱلۡمُنَٰفِقِينَ وَٱلۡمُنَٰفِقَٰتِ وَٱلۡمُشۡرِكِينَ وَٱلۡمُشۡرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوۡءِۚ
عَلَيۡهِمۡ دَآئِرَةُ ٱلسَّوۡءِۖ وَغَضِبَ ٱللَّهُ عَلَيۡهِمۡ وَلَعَنَهُمۡ وَأَعَدَّ لَهُمۡ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرٗا ٦

"And that He may punish the Munafiqun (hypocrites), men and women, and also the Mushrikun men and women, those who think evil thoughts about Allah, for them is a disgraceful torment, and the Anger of Allah is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination."

(Soorah Al-Fath 48:6)

Keywords and Phrases

- **Those who think evil thoughts about Allah:** The word 'those' refers to the hypocrites who think wrongly of Allah (ﷻ). They claim that He will not give victory to His Messenger (ﷺ) and the believers.

- **For them is a disgraceful torment:** Allah (ﷻ) states that those hypocrites will suffer a severe punishment and humiliation that they can not avoid.

- **And the Anger of Allah is upon them, and He has cursed them:** That is Allah's wrath befalls them and they will be deprived of His Mercy.

- **Prepared Hell for them:** Allah (ﷻ) set in readiness for them in the Hereafter.

General Meaning of the Qur'anic Verse

In reply to the claim of those who falsely attribute misjudgement to Him and think that He (ﷻ) will not grant victory to His Messenger (ﷺ) and the believers, Allah, Exalted be He, enunciates that such people will suffer inseparable punishment and will be deprived of His Mercy. Allah (ﷻ), further, stresses that He set Hellfire in readiness for them as the worst eternal abode which they would inevitably meet.

Relevance of the Qur'anic Verse to the Chapter

Whoever thinks that Allah (ﷻ) will not grant victory to Muslims over his foes is regarded as thinking wrongly of Him.

Lessons Drawn from the Qur'anic Verse

- Muslims are warned against thinking wrongly of Allah (ﷻ), and are duty bound to think well of Him.
- Whoever thinks that Allah (ﷻ) will neither support His Messenger (ﷺ) nor make His religion prevail is regarded as thinking ill of Him.
- The verse proves that Allah (ﷻ) gets angry with His foes and curses them.
- Hellfire is the evil end for both disbelievers and hypocrites.

Ibn Al-Qayyim (ﷺ) said regarding the first verse:

فسّر هذا الظن بأنه سبحانه لا ينصر رسوله، وأن أمره سيضمحل، وفسر بظنهم أن ما أصابهم لم يكن بقدر الله وحكمته، ففسر بإنكار الحكمة، وإنكار القدر، وإنكار أن يتم أمر رسوله، وأن يظهره الله على الدين كله. وهذا هو الظن السوء الذي ظنه المنافقون والمشركون في سورة الفتح، وإنما كان هذا ظن السوء؛ لأنه ظن غير ما يليق به سبحانه، وما يليق بحكمته وحمده ووعده الصادق، فمن ظن أنه يديل الباطل على الحق إدالة مستقرة يضمحل معها الحق، أو أنكر أن يكون ما جرى بقضائه وقدره أو أنكر أن يكون قدره بحكمة بالغة يستحق عليها الحمد، بل زعم أن ذلك لمشيئة مجردة، فذلك ظن الذين كفروا فويل للذين كفروا من النار.

"The thought of ignorance is explained as meaning that Allah will not help the Messenger (ﷺ) and his mission will soon fade away. It is also explained as meaning that the afflictions he suffered were not due to Divine Preordainment from Allah and His Wisdom. It is therefore explained as the denial of Wisdom and Decree and denial that the mission of His Messenger (ﷺ) would be completed and that it would prevail over all other religions. These were the evil thoughts in the minds of Munafiqun (hypocrites) and Mushrikun (polytheists) which are mentioned in Soorah Al-Fath as Su'-uz-Zan (evil thoughts). Su'-uz-Zan (evil thoughts) are against what is befitting the Most Perfect. Neither do they befit His Wisdom and Praiseworthiness nor His True Promise. Any person who thinks that the falsehood (Satan, polytheism etc.) will prevail over truth (Islamic Monotheism) continuously and it would cause truth to vanish; or who denies that things occur due to Allah's Decision and Decree; or who denies an overriding wisdom behind His Decree that is deserving of praise and thinks that such is due to an arbitrary purposeless will: these are the thoughts of those who disbelieve. Woe to those who disbelieve of the punishment of Hell.

وأكثر الناس يظنون بالله ظن السوء فيما يختص بهم وفيما يفعله بغيرهم، ولا يسلم من ذلك إلا من عرف الله وأسماءه وصفاته وموجب حكمته وحمده.

Most people think the worst of Allah with regards to what affects them in particular and what He does with others. No one is safe from that, except who truly knows Allah and His Names and Attributes, and the necessity of His Wisdom and Praise.

فليعتن اللبيب الناصح لنفسه بهذا، وليتب إلى الله ويستغفره من ظنه بربه ظن السوء، ولو فتشت من فتشت لرأيت عنده تعنتاً على القدر وملامة له، وأنه كان ينبغي أن يكون كذا وكذا، فمستقل ومستكثر، وفتش نفسك: هل أنت سالم؟

Let the intelligent recipient of good advice look closely at himself in this matter and let him repent to Allah and beg His forgiveness for having harbored the worst thought about his Lord. If you were to look closely at (such individuals), you would see in him distress and annoyance with what Allah has decreed, blaming and finding fault in it, and thinking, it should rather be such and such. In this thought, some are up to lesser extent and others up to greater. Examine yourself: Are you free from such thoughts?

فإن تنج منها تنج من ذي عظيمة   وإلا فإني لا إخالك ناجياً

If you are saved from it you have been saved from a great calamity.

But if not, I cannot regard you as saved!"

Keywords and Phrases

- **Ibnul-Qayyim said:** The above-mentioned words are quoted from a book entitled, Zadul-Ma'ad (Provisions for the Hereafter) written by Ibnul-Qayyim (ﷺ). These words are produced in the course of Ibnu-Qayyim's commentary on the battle of Uhud. They are quoted in this chapter as an explanation of the Noble Qur'anic verse.

- **The denial of Wisdom and Decree:** The claim that what happened to Muslims in the Battle of Uhud was not out of fat-sighted wisdom. However, what befell the Muslims in the battle of Uhud was due to a wisdom that Allah (ﷻ) has referred to in the Qur'anic verse that reads, **"... (It was) so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is knowing of that within the breasts".**[8]

- **Was not due to Allah's Decree:** The hypocrites claimed that Muslims would not have been killed if they had not set out for fighting in the cause of Allah (ﷻ).

- **And their claim that Allah would neither complete the mission of His Messenger (ﷺ):** When the polytheists had the upper hand in the Battle of Uhud, the hypocrites wrongly though that it was the decisive battle where Muslims would be annihilated, root and branch.

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[8] Soorah Aal-Imran 3:154

Important issues of the Chapter

1. Explanation of the verse in Aal-1mran (3:154).

2. Explanation of the verse in Soorah Al-Fath (48:6).

3. Notice that the worst estimation of Allah (ﷻ) (Su'-uz-Zan) is of uncounted variety.

4. Only the person who knows himself and (true meaning of) the Names and Attributes of Allah (ﷻ) is safe from harboring such thoughts.

Chapter Sixty

The One who denies Qadar (Divine Decree)

Ibn Umar (ﷺ) said:

والذي نفس ابن عمر بيده، لو كان لأحدهم مثل أحد ذهباً، ثم أنفقه في سبيل الله ما قبله الله منه حتى يؤمن بالقدر.

"By Him (Allah) in Whose Hand is the soul of lbn Umar, if anyone possessed gold amount to Uhud Mountain and spent it all in the cause of Allah, Allah would not accept it unless he believes in Qadar (Divine Decree)."

Then he cited as evidence the words of the Prophet (ﷺ):

الإيمان: أن تؤمن بالله، وملائكته، وكتبه، ورسله، واليوم الآخر، وتؤمن بالقدر خيره وشره

"Iman (Belief) is to believe in: 1) Allah; 2) His angels; 3) His revealed Books; 4) His Messengers; 5) The Day of Resurrection and Al-Qadar (Divine Preordainments), the good and the bad of it."

(Related by Muslim)[1]

Relevance of the Chapter to the Book of Tawheed

Since belief in Divine Predestination is a prerequisite of Tawheed Ar-Rububiyyah (i.e., believing in the Oneness of Allah's Lordship), the author states the legal texts which stress that Divine Punishment is prepared for whoever denies Divine Predestination. The author mentions these texts as an indication that it is obligatory to believe in Divine Predestination.

Keywords and Phrases

- **Uhud:** A mountain near Median on the way to Ash-Sham (the region covering Palestine, Jordan, Lebanon and Syria).

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[1] Muslim (8), Abu Dawud (4695) At-Tirmidhi (2613), and Ibn Majah (63)

- **Then he cited as evidence the words of the Prophet (ﷺ):** This refers to the Hadeeth which contains the prophetic reply to the question raised by the Angel Gabriel about the Muslim Faith. Ibn Umar (رضي الله عنه) cited this Hadeeth as a proof to support his argument against the deniers of the Divine Predestination. Since the Prophet (ﷺ) regarded belief in Divine Predestination as a pillar of one's belief in Allah (سبحانه وتعالى), the author deduces a judgment maintaining that whoever denies this creedal verity is not deemed among the righteous believers whose good deeds are accepted by Allah (سبحانه وتعالى).

General Meaning of the Tradition

When Abdullah Ibn Umar (رضي الله عنه) was informed that some Muslims denied Divine Predestination, he illuminated that this false belief caused them to turn into disbelief as they denied a prerequisite of the Muslim Faith. He (رضي الله عنه) supported his argument with the above-mentioned Hadeeth in which the Prophet (ﷺ) stated that believing in Divine Predestination is one of the six pillars on which Muslim Faith rests. Needless to say, to be a true believer is to believe in these six pillars. Thus, whoever denies any of these pillars is considered a denier of all of them.

Relevance of the Tradition to the Chapter

This tradition demonstrates the Islamic legal ruling on whoever disbelieves in Divine Predestination.

Lessons Drawn from the Tradition

- Whoever denies Divine Predestination is deemed to be an unbeliever.

- Good deeds are accepted only from the true believers.

- Legal rulings are to be supported by proofs drawn from the Qur'aan and the Sunnah.

Ubadah bin As-Samit (رضي الله عنه) related that he said to his son (رحمه الله):

يا بني إنك لن تجد طعم الإيمان حتى تعلم أن ما أصابك لم يكن ليخطئك، وما أخطأك لم يكن ليصيبك، سمعت رسول الله صلى الله عليه وسلم يقول: (إن أول ما خلق الله القلم، فقال له: اكتب، فقال: رب، وماذا أكتب؟ قال: أكتب مقادير كل شيء حتى تقوم الساعة) يا بني سمعت رسول الله صلى الله وسلم يقول: (من مات على غير هذا فليس مني).

He said to his son, "O son, you'll never get the taste of Iman until and unless you realize that what has afflicted you was not to miss you and what has missed you was not to afflict you. I heard Allah's Messenger (ﷺ) saying: 'The first thing Allah created was the pen. He ordered it to write. It said: My Lord what shall I write? He said: Write down the Destinies of all things until the establishment of the Hour'. O my son, I hear Allah's Messenger (ﷺ) saying: 'Who dies believing something other than this, does not belong to me.' "

(Related by Abu Dawud)

In a slightly different version by Ahmad (رحمه الله):

إن أول ما خلق الله تعالى القلم، فقال له: اكتب، فجرى في تلك الساعة بما هو كائن إلى يوم القيامة

"The first thing Allah created was the pen. He said to it: 'Write' and in that very hour all what was to occur (was written) until the Day of Resurrection."

In another narration by Ibn Wahb (رحمه الله), Allah's Messenger (ﷺ) said:

فمن لم يؤمن بالقدر خيره وشره أحرقه الله بالنار

"Whoever does not believe in Qadar (Divine Preordainment), whether good or bad, will be burned by Allah in the Hell-fire."

Profiles

- The son of Ubadah Ibnus-Samit (رضي الله عنه) is called Al-Walid (رحمه الله). He was born at the lifetime of the Prophet (ﷺ) and was one of the great Successors of the Companions (رضي الله عنهم). Al-Walid (رحمه الله) died when he was over seventy; may Allah have mercy on him.

- The full name of Ibn Wahb is Abdullah Ibn Wahb Ibn Muslim Al-Misri (ﷺ). He was a trustworthy faqih who was a companion to Malik (ﷺ). He was born in 125 A.H.; and died in 197 A.H., may Allah have mercy on him.

Keywords and Phrases

- **The taste of Iman:** The delightful feeling due to one's belief that renders one is no need of any worldly pleasures.

- **The first thing Allah created was the pen:** The Pen is the first thing Allah (ﷻ) created before creating the heavens and the earth, not the first thing created by Allah (ﷻ).

- **Who dies believing something other than this:** Whoever dies while disbelieving in Divine Predestination.

- **Does not belong to me:** The Prophet (ﷺ) disassociates himself from such a person who denies Divine Predestination, for he denies Allah's Foreknowledge of the servants' actions. Such a denial causes one to be a disbeliever.

- **Will be burned by Allah in the Hell-fire:** This is due to the innovative heresy and the disbelief that person has committed through denying Allah's Omnipotence, His invincible Will and His creation of everything, and further, he disbelieved in Allah's Messengers and His Books.

General Meaning of the Tradition

In this tradition, Ubadah Ibnus-Samit (رضي الله عنه) advises his son, Al-Walid (ﷺ), to believe in the Divine Predestination, whether good or bad. In addition, Ubadah (رضي الله عنه) highlights the fruits and good results reaped from one's belief in this tenet, in both this life and the Hereafter, and the bad consequences resulting from denying this tenet, in both this life and the Hereafter. He (رضي الله عنه) supports his argument with a Hadeeth affirming that Allah (ﷻ) predestined every thing and commanded the Pen to write this Predestination before the creation. Therefore, nothing takes place till the Day of Judgment but it is decreed and predestined by Allah (ﷻ).

Relevance of the Tradition to the Chapter

This tradition signifies that one is duty bound to believe in Divine predestination, and gives admonition against denying it. It further points out the bad consequences resulting from such a denial.

Lessons Drawn from the Tradition

- It is obligatory upon Muslims to believe in Divine Predestination.
- Painful consequences await those who deny Divine Predestination.
- The tradition proves the verity of the Pen and the predestination of past and future destinies till the Day of Resurrection.

It is reported in Musnad Ahmad and Sunan Abi Dawud on the authority of Ibn Ad-Daylami (ﷺ) that he said:

أتيت أبي بن كعب، فقلت: في نفسي شيء من القدر، فحدثني بشيء لعل الله يذهبه من قلبي، فقال: (لو أنفقت مثل أحد ذهباً ما قبله الله منك حتى تؤمن بالقدر، وتعلم أن ما اصابك لم يكن ليخطئك، وما أخطأك لم يكن ليصيبك، ولو مت على غير هذا لكنت من أهل النار). قال: فأتيت عبد الله بن مسعود، وحذيفة بن اليمان، وزيدبن ثابت، فكلهم حدثني بمثل ذلك عن النبي صلى الله عليه وسلم.

I went to Ubayy bin Ka'b (ﷺ) and I said to him "There is something within me (doubt) - regarding Al-Qadar. Please narrate to me something that perhaps by it Allah would take it (doubt) from my heart." He said, "Even if you spend gold equal to the weight of Uhud Mountain, Allah will not accept it until you believe in Qadar. And know that what has afflicted you was not to miss you and what has missed you was not to afflict you and if you die believing something other than this, then you are one of the people of Hell-fire." I then went to Abdullah bin Mas'ud, and Hudhayfah bin Al-Yaman and Zayd bin Thabit (ﷺ) and they all reported something similar from the Prophet (ﷺ) to me.

(The above quoted Hadeeth is Saheeh. Al-Hakim reported it in his collection Saheeh.)[2]

Ad- Daylami (The Narrator)

His full name is Abdullah Ibn Fayruz Ad-Daylami (ﷺ). He was known to be trustworthy, and was one of the early Successors of the Companions (ﷺ); may Allah have mercy on him. His father, Fayruz (ﷺ) was the one that killed Al-Aswad Al-Ansi, the liar.

Keywords and Phrases

- **There is something within me (doubt) - regarding Al-Qadar:** These doubts and confusion cause one to deny Divine Predestination and thus become a disbeliever.

- **If you die believing something other than this:** Disbelieving in Divine Predestination.

- **You are one of the people of Hell-fire:** This is because whoever denies any of the pillars of Muslim Faith is considered a denier of all the pillars of Faith.

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[2] Abu Dawud (4699), Ibn Majah (77), Ahmad in Al-Musnad (5/182, 183, 185, 189), and Ibn Hibban in Mawarid Az-Zam'an (Fountains for the Thirsty) (1817)

General Meaning of the Tradition

In this, Abdullah Ibn Fayruz Ad-Daylami (ﷺ) states that once he doubted the verity of Divine Predestination and feared that his doubt would lead him to deny this verity. Thereon, he went to ask the knowledgeable among the Companions (ﷺ) so as to remove this ambiguity, thus a Muslim should ask the scholars about what he doubts so as to conform with the Qur'anic verse in which Allah, Exalted be He, say:

فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

"... So ask the people of the message (i.e., former scriptures) if you do not know..." [3]

All the scholars asked by that Companion unanimously agreed that one must believe in Divine Predestination and Decree, and stressed that whoever dies disbelieving in this tent will be among the dwellers of the Hellfire in the Hereafter.

Relevance of the Tradition to the Chapter

This tradition stresses that believing in Divine Predestination is an inevitable prerequisite of one's belief in Allah (ﷻ), and that was what the Companions (ﷺ) narrated from the Prophet (ﷺ).

Lessons Drawn from the Tradition

- Painful consequences await those who disbelieve in Divine Predestination.
- Muslims are to ask scholars when having doubts over a creedal matter or the like.
- It is among the scholars' duties to dispel doubts and disseminate knowledge.

[3] Soorah An-Nahl 16:43

Important issues of the Chapter

1. Explanation of the obligation to believe in Al-Qadar.

2. Explanation of how to believe regarding it.

3. Uselessness of the deeds of one who does not believe in it.

4. No one can get the sweetness of Iman unless he believes in Qadar (Divine Preordainment).

5. A mention of what Allah (سبحانه وتعالى) created first.

6. That the pen wrote down all the events to take place till the last day.

7. The Prophet's disapproval of whoever does not have belief in Qadar.

8. The habit of the pious predecessors to refer the matter to scholars to clear any doubts.

9. The scholars of Islam answered with what cleared all doubts regarding Qadar by only giving reference to the statements of Prophet (ﷺ)

Chapter Sixty One

(What is the punishment) for the Picture-makers

Abu Hurayrah (ﷺ) narrated that Allah's Messenger (ﷺ) said:

قال الله تعالى: ومن أظلم ممن ذهب يخلق كخلقي، فليخلقوا ذرة، أو ليخلقوا حبة، أو ليخلقوا شعيرة

"Allah said: 'Who would be more unjust than the one who tries to create the like of my creatures? Let them create an atom, or let them create a grain, or let them create a barley corn.' "

(Related by Al-Bukhaaree and Muslim)[4]

Relevance of the Chapter to the Book of Tawheed

Making a picture of a living being is a preliminary step to falling into polytheism that contradicts a Muslim's belief in monotheism. Therefore, the author dedicates this chapter for highlighting the prohibition of such an act, with an account of the painful consequences resulting from such an act.

Keywords and Phrases

- **Who would be more unjust:** No one is more unjust than those who try to imitate Allah's creation.

- **Let them create:** Threatening those artists, Allah (ﷻ) defies them to create a living being so as to show their inability.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) narrates that Allah, Exalted be He, enunciates that none is more unjust than the one who makes pictures or statues of beings created by Allah (ﷻ). The reason is that whoever does so attempts to imitate Allah's creation. With the aim of showing the inability of such a picture maker, Allah (ﷻ) defies him to even create the tiniest object of His created beings, i.e. an atom. Rather, Allah (ﷻ) enunciates

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[4] Al-Bukhaaree (5953) and Muslim (2111)

that such a person cannot even create what is easier than that, i.e. a tiny inanimate object. This is simply because the ability to create is exclusively Allah's.

Relevance of the Hadeeth to the Chapter

This Hadeeth provides a proof of the prohibition of making pictures, and a proof of regarding such an act as the most unjust one.

Lessons Drawn from the Hadeeth

- Muslims are prohibited from making pictures or statues, no matter how they are made. Further, whoever does so is one of the most unjust people and is thus rebuked for that.

- Allah (ﷻ) is possessed of the Attribute of speech.

- Making pictures or statues of living beings is an act of imitating Allah's creation, and an attempt to share Him in creation.

- The ability to create is exclusively Allah's.

`Aishah (ﷺ) narrated that Allah's Messenger (ﷺ) said:

أشد الناس عذاباً يوم القيامة الذين يضاهؤون بخلق الله

"The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creation."

(Related by Al-Bukhaaree and Muslim)[5]

General Meaning of the Hadeeth

Using a deterrent language that implies a prohibition, the Prophet (ﷺ) declares that those who make pictures or statues will receive the severest punishment in the Hereafter. The reason is that such people perpetrate a heinous crime as they imitate Allah's creation by manes of pictures and statues.

Relevance of the Hadeeth to the Chapter

This Hadeeth spotlights that a severe punishment awaits whoever makes pictures or statues, which signifies that such an act is a major offense.

Lessons Drawn from the Hadeeth

- Making pictures or statues is prohibited, no matter how they are made. This act is regarded as an imitation of Allah's creation.
- Punishment on the Day of Resurrection differs according to one's sins.
- Making pictures or statues is of the gravest sins, and is further a major sin.

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[5] Al-Bukhaaree (2479) and Muslim (2107)

Ibn Abbas (ﷺ) said:

سمعت رسول الله صلى الله عليه وسلم يقول: (كل مصور في النار يجعل له بكل صورة صورها نفس يعذب بها في جهنم)

"I heard Allah's Messenger (ﷺ) saying: All the picture-makers would be in the fire of Hell. A soul will be breathed in every picture prepared by him and it shall punish him in the Hell."

(Related by Al-Bukhaaree and Muslim)[6]

In another narration on the authority of Ibn Abbas (ﷺ), the Prophet (ﷺ) said:

من صوّر صورة في الدنيا كلّف أن ينفخ فيها الروح، وليس بنافخ

"Whoever makes a picture in this world will be charged with putting a soul (life) in it and he will never be able to do it."

(Related by Al-Bukhaaree and Muslim)[7]

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) states that Hellfire will be the destination, of whoever makes a picture or a statue of a living being. The one who makes such pictures or statues will be severely punished as there will be a soul for every picture and statue he made (in this world), by whom he will be tormented in the Hellfire. Thus, such a sinner will be punished with what his hands made. Moreover, such a person will be charged to breathe souls into the picture and statues he made in this life, which is, of course, too far beyond his reach.

Relevance of the Hadeeth to the Chapter

This Hadeeth provides a proof of the prohibition of making pictures or statues of living beings, and of the painful punishment that awaits whoever makes such pictures or statues.

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[6] Al-Bukhaaree (2225) and Muslim (2110)
[7] Al-Bukhaaree (5963) and Muslim (2110, 100)

Lesson Drawn from the Hadeeth

- Making picture or statues of living beings is prohibited. Such an act is one of the major sins.

- Muslims are prohibited from imitating Allah's creation, whether in the form of pictures, statues, sculptures, paintings or photographs, as far as the object imitated is of a living being. However, in case anyone does so out of necessity, he is tolerated in such a case.

- The last narration of the Hadeeth discloses the inability of those who make pictures and statues, and provides a proof that whoever makes these objects will suffer torment for a long period of time.

- No one can create or breathe souls into beings but Allah (ﷻ).

Abu Hayyaj Al-Asadi (ﷺ) narrated that Ali (ﷺ) said to him:

ألا أبعثك على ما بعثني عليه رسول الله صلى الله عليه وسلم؟ ألا تدع صورة إلا طمستها، ولا قبراً مشرفاً إلا سويته

"Should I not depute you on a mission on which I was sent by Allah's Messenger (ﷺ)?: Deface all the pictures which you come across and demolish all the high graves to the level of earth."

(Related by Muslim)[8]

A Profile about Abul-Hayyaj

The full name of Abul-Hyyaj is Hayyan Ibn Husayn Al-Asadi (ﷺ). He was a Tabi'i and was known to be a trustworthy narrator; may Allah have mercy on him.

General Meaning of the Hadeeth

According to this Hadeeth, Ali Ibn Abu Talib (ﷺ), Commander of the Faithful, offers Abul-Hayyaj (ﷺ) to assume the same mission with which Prophet Muhammad (ﷺ) charged him. This mission is twofold: First, He was ordered to obliterate pictures and statues of living beings, for this art is an act of making a likeness of Allah's creation, besides one may deluded by the captivating pictures and statues and thus glorify them. Coming to this phase, one may fall into idolatry. The second task was to level the high graves lest people should glorify those buried therein and set them up as rivals to Allah (ﷻ) in terms of adoration and glorification.

Lesson Drawn from the Hadeeth

- Making pictures and statues is strictly prohibited, and thus a Muslim is enjoined to obliterate these works in all its forms.
- Muslims are instructed to advise each other to follow the way of truth, to enjoin the right and forbid the wrong, and to disseminate knowledge.
- Erecting buildings on graves is strictly prohibited, since it is a preliminary step to falling into polytheism.
- Muslims are to demolish the domes built on top of the graves.

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[8] Muslim (969), Abu Dawud (3218), At-Timidhi (1049), and Ahmad (1/96, 129)

- Like raising buildings on graves, making pictures or statues of living beings is a preliminary step to falling into polytheism.

Important issues of the Chapter

1. Intense condemnation of those who make pictures.

2. Picture-making is condemned because it constitutes not having proper regard for Allah (ﷻ). As in His Statement: **"Who would be more unjust than the one who tries to create the like of my creatures..."**

3. Declaration of the power and ability of Allah (ﷻ) and the incapacity and weakness of those (who attempt to create). As in His Statement: **"Let them create an atom or a grain or a barley corn."**

4. Declaration that they (picture-makers) will get the most severe punishment (on the Day of Judgement).

5. Allah (ﷻ) will create a soul in place of every picture and the maker of that picture will be punished by it in Hell.

6. Picture-makers will be asked to breathe life into every of their Images.

7. The command to deface all the images/pictures when found.

Chapter Sixty Two

The forbiddance of taking Oaths frequently

Allah the Most Exalted said:

وَٱحۡفَظُوٓاْ أَيۡمَـٰنَكُمۡۚ

"And protect your oaths."

(Soorah Al-Ma'idah 5:89)

Abu Hurayrah (ﷺ) narrated:

سمعت رسول الله صلى الله عليه وسلم يقول: الحلف منفقة للسلعة، ممحقة للكسب

"I heard Allah's Messenger (ﷺ) saying: By 'swearing (the seller) may persuade the buyer to purchase the goods but he will be deprived of Allah's blessing."

(Related by Al-Bukhaaree and Muslim)[1]

Relevance of the Chapter to the Book of Tawheed

Oft-repeated swearing is an act of showing irreverence for the Name of Allah (ﷻ) and rather disparaging it. Accordingly, to revere the Name of Allah (ﷻ) and avoid disparaging its dignity through oft-repeated swearing is a prerequisite for holding a true belief in monotheism, (this is no merely a stylistic suggestion).

Keywords and Phrases

- **Protect your oaths:** This Divine command either means, 'Avoid uncalled-for swearing' or 'Do not break your oaths' or 'Once you break your oaths, you have to atone for them.'

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[1] Al-Bukhaaree (2087) and Muslim (1606)

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) admonishes Muslims against making their oaths insignificant by taking them for the sake of promoting their goods and earning more money. A seller may falsely swear that he was offered such-and-such amount of money in return for a particular article, or that he bought it for such-and-such amount of money. Accordingly, the customer would think him telling the truth and thus pay for such an article an amount of money that exceeds its market value on the strength of the seller's oath. Therefore, some greedy sellers may resort to taking false oaths in disobedience to Allah (ﷻ). Hence, Allah (ﷻ) punishes them by rendering their earnings bereft of his blessing.

Relevance of the Hadeeth to the Chapter

This Hadeeth admonishes Muslims against taking oaths in an effort to promote their commodities. It further highlights the bad consequences resulting from such an evil conduct.

Lessons Drawn from the Hadeeth

- Muslims are warned not to take oaths in the Name of Allah (ﷻ) to promote their commodities, for such a conduct disparages the dignity of Allah's Name and weakens one's belief in monotheism.

- The Hadeeth highlights the bad consequences resulting from taking false oaths.

- Illegal earnings are bereft of Allah's blessing, no matter how much they are.

Salman (ﷺ) narrated that Allah's Messenger (ﷺ) said:

ثلاثة لا يكلمهم الله ولا يزكيهم ولهم عذاب أليم: أشيمط زان، وعائل مستكبر، ورجل جعل الله بضاعته، لا يشتري إلا بيمينه، ولا يبيع إلا بيمينه

"There are three types of people whom Allah will not speak to and neither will He bless them and for them is the severe torment. They are: (i) A greying adulterer; (ii) An arrogant beggar; (iii) The one who has made Allah as his merchandise that is, he does not purchase except by swearing (by Allah), nor does he sell except by swearing (by Allah)."

(At- Tabarani recorded the above Hadeeth with Saheeh Isnad)

A profile about the Narrator

Perhaps Salman is Abu Abdullah Salman Al-Farisi (ﷺ). He originally came from Isfahan or Ram Hormuz (located in Persia). He (ﷺ) embraced Islam upon the arrival of the Prophet (ﷺ) at Medina, and witnessed the Battle of Al-Khandaq (Trench) and the Battles following it with Prophet Muhammad (ﷺ). He died in 36 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Allah will not speak to:** This is a grave threat to those who fall in this category, for Allah, Glorified be He, will speak only to the Faithful,

- **Made Allah as his merchandise:** This implies that such a man makes taking oath in the Name of Allah (ﷻ) as his goods through using this oath repeatedly in selling and purchasing.

General Meaning of the Hadeeth

In this, Hadeeth, the Prophet (ﷺ) talks about three categories of disobedient people who will receive a painful punishment owing to the heinousness of their offenses. These categories cab be classified as follows

Firstly**,** those who commit adultery despite their being aged. This is because the motive for doing acts of disobedience becomes weak when one is aged. Besides, committing adultery while one is aged is an indication of one's fondness of disobedience and immorality. Thus, though adultery is generally condemned, it is more condemned when committed by an aged person.

The second category is the arrogant poor people. Though arrogance is generally condemned, poor person has nothing to be proud about, and when a person shows arrogance, this indicates that arrogance is a characteristic inherent in his character.

The third includes those who repeatedly take oaths in the Name of Allah (ﷻ) when selling or purchasing. Whoever does so disparages the dignity of Allah's Name through using it as a means of earning money.

Relevance of the Hadeeth to the Chapter

In this Hadeeth, Muslims are warned not to swear by Allah (ﷻ) repeatedly when selling or purchasing any commodities.

Lessons Drawn from the Hadeeth

- Muslims are warned against swearing repeatedly by Allah (ﷻ) when selling or purchasing. They are rather urged to show reverence for the Names of Allah, Exalted be He, by taking oaths only when it is necessary.

- The Hadeeth proves that speech is one of Allah's Attributes and that He honours His true servants with speaking to them.

- All Muslims, specifically the aged, are warned no to approach adultery.

- All Muslims, specifically the poor, are warned not to be proud at all.

Imran bin Husayn (ﷺ) narrated that Allah's Messenger (ﷺ) said:

خير أمتي قرني، ثم الذين يلونهم ثم الذين يلونهم، قال عمران: فلا أدري أذكر بعد قرنه مرتين أو ثلاثاً؟ ثم إن بعدكم قوماً يشهدون ولا يستشهدون، ويخونون ولا يؤتمنون، وينذرون ولا يوفون، ويظهر فيهم السمن

"The best of my Ummah (nation) is my generation, then those who (immediately) follow them, then those who (immediately) follow them." Imran said, "I don't know if he mentioned after his generation two (successive generations afterwards) or three." "Then there will come a generation who will be ready to witness without being requested to do so and also they will be treacherous and untrustworthy. They will take oaths for vowing but never fulfill them, and obesity will be seen in them." (i.e. due to their preoccupation in acquiring worldly ease)."

(Related by Al-Bukhaaree and Muslim)[2]

Keywords and Phrases

- **Is my generation:** This phrase denotes the Companions (ﷺ).

- **Then those who (immediately) follow them:** This refers to the Tabi'is[3] of the Companions (ﷺ).

- **Then those who (immediately) follow them:** The Followers of the Tabi'is.

- **Who will be ready:** That is, will commit perjury

- **Without being requested to do so:** Because of their persistent acts of disobedience, or because they make little of taking oaths for testimony and thus tend not to tell the truth.

- **Treacherous:** To betray those who trust them.

- **Untrustworthy:** People will not trust them as they will be known for their betrayal.

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[2] Al-Bukhaaree (2651) and Muslim (2535)

[3] The Tabi'is (Successors of the Companions) Plural of Tabi'i; A person who witnessed a Companion of the Prophet (ﷺ), i.e. one of those who belonged to the first Muslim generation after the Prophet (ﷺ).

- **Obesity will be seen in them:** The word 'obesity' signifies that they will be healthily fat due to the life of luxury they lead, and their being heedless of the Hereafter.

General Meaning of the Hadeeth

In this Hadeeth, the Prophet (ﷺ) declares that the first three generations of the Muslim nation; namely the Companions, The tabi'is and the Followers[4] of the Tabi'is, are the most righteous generations. Indeed, those generations deserve to be the best amongst Muslim nation simply because they are the first to embrace Islam and are the nearest one to the shining light of prophethood.

The Prophet (ﷺ) adds that after the demise of those preferred generations, evils will spread among Muslims, bid'ahs emerge and become wide-spread, and people will come to make little of testimonies and further breach their trusts and vows. Moreover, the Prophet (ﷺ) enunciates that these late generations will tend to lead a life of luxury giving no head to the Hereafter. Emergence of these evils indicates the weakness of the late generations' adherence to Islam.

Relevance of the Hadeeth to the Chapter

This Hadeeth implies a reprimand for whoever makes little of the testimonies they give while they know that testimony is a form of oath taking.

Lessons Drawn from the Hadeeth

- This Hadeeth emphasizes the superiority of the firs three or four Muslim generations; namely the Prophet's Companions, the Tabi'un and their followers.

- Rushing to give testimony is sternly dispraised.

- Muslims are to fulfill their vows as making little of one's vows is a reproached act.

- Trustees are to pay trusts backs as the Hadeeth rebukes those who betray when trusted.

- The Hadeeth censures whoever leads a life of luxury and pays no heed to the Hereafter.

- This Hadeeth is a sign of the Prophethood of Muhammad (ﷺ) as he foretold what already occurred later.

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[4] Followers of the Tabi'is: This term applies to any of those who did not meet the Companions, but met and narrated from one or more of the Tabi'is, i.e. those belonging to the second generation after the Prophet (ﷺ).

Ibn Mas'ud (ﷺ) narrated that the Prophet (ﷺ) said:

خير الناس قرني، ثم الذين يلونهم، ثم الذين يلونهم، ثم يجيء قوم تسبق شهادة أحدهم يمينه، ويمينه شهادته

"The best of mankind is my generation then those who come (immediately) after them, then those who come after them. Thereafter will come a people whose witnesses will go ahead of their oaths and the oaths will go ahead of their witnesses."

(Related by Al-Bukhaaree and Muslim) [5]

Ibrahim Nakh'i (ﷺ) said:

كانوا يضربوننا على الشهادة والعهد ونحن صغار

"In our childhood, we were beaten by our elders to stand firm on witnesses and covenants."

A profile about Ibrahim An-Nakh'i

His full name is Abu Imran Ibrahim Ibn Yazid An-Nakh'i Al-Kufi (ﷺ). He was one of the faqihs of the Successors of the Companions (ﷺ). Ibrahim died in 96 A.H.; may Allah have mercy on him.

Keywords and Phrases

- **Whose witnesses will go ahead of their oaths and the oaths will go ahead of their witnesses:** This description is intended for those whose testimony and oath are coupled together when being called to testimony without being asked to take an oath, and thus, once the former precedes the latter and vice versa. The reason is that they make little of oaths taken in the Name of Allah (ﷻ).

- **We were beaten by our elders to stand firm on witnesses and covenants:** The Tabi'is (Successors of the Companions) used to beat children whenever they gave testimonies or took oaths lest they should accustomed to commit themselves to taking oaths; and thus be obligated to fulfill them. By the same token, the Tabi'is used to treat their children in regard to giving testimonies lest their children should make little of giving testimony and thus rush to it.

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[5] Al-Bukhaaree (2652) and Muslim (2533)

General Meaning of the Hadeeth

In this Hadeeth, Prophet Muhammad (ﷺ) declares that the most righteous generations in the Muslim nation are the first three ones. He further enunciates that after these generations, there would be people who would show leniency with regard to giving testimonies and taking oaths out of their weak faith and their little fear of Allah (ﷻ)[6]. In comment on this Hadeeth, Ibrahim An-Nakh'i (ﷺ) related that the Tabi'un used to teach their children how to think highly of testimony and oaths so that they would grow up holding this notion and thus beware of making little of them.

Relevance of the Hadeeth to the Chapter

This Hadeeth gives admonition against making little of taking oaths or giving testimony.

Lesson Drawn from the Hadeeth

- The first three generation in the Muslim nation are the most righteous ones and the best among this nation.
- Rushing to give testimony or take an oath is strictly condemned.
- This Hadeeth is a sign of the prophethood of Muhammad (ﷺ), as he foretold what has already occurred later.
- The Salaf concerned themselves with bringing up and educating the children.

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[6] Anas (ﷺ) narrated that the Prophet (ﷺ) said:

لا يأتي على الناس زمان إلا والذي بعده شر منه حتى تلقَوا ربكم

"Be patient until you meet your Lord, for no time will come upon you but the time following it will be worse than it"

Related by Al-Bukhaaree (7068)

Important issues of the Chapter

1. Admonishment to protect oaths.

2. Declaration that by swearing, the goods are sold but deprived of blessing.

3. Threat of severe punishment for those who do not buy or sell without swearing.

4. Warning that committing sin for small reasons or no reason increases the degree of sin.

5. Censure for those who swear by themselves without being asked to swear.

6. The Prophet's praise for the first three or four generations and his prophecy of what would happen after them.

7. They would bear witness without being asked to do so.

8. Predecessors of the pious Muslims used to beat their children for (needlessly) bearing witness (by Allah's Name) or by the covenant (of Allah ﷻ).

Chapter Sixty Three

The Protection of Allah's Covenant and the Protection of His Prophet's Covenant

Allah Almighty said:

وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَـٰهَدتُّمْ وَلَا تَنقُضُوا۟ ٱلْأَيْمَـٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ
عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

"And fulfill the Covenant of Allah (Bai'a: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do."

(Soorah An-Nahl 16:91)

Relevance of the Chapter to the book of Tawheed

This chapter states that fulfilling one's covenants is a sign of one's veneration for Allah (سبحانه وتعالى), whereas breaking them implies irreverence for Him, and thus disparages one's belief in monotheism.

Keywords and Phrases

- **Fulfill the Covenant of Allah:** Observe the obligations pertaining to your pledges of allegiance, your oaths, etc.

- **And break not the oaths:** The word 'oath' denotes the oaths taken for pledges of allegiance or oaths in general.

- **After you have confirmed them:** After confirming your oaths by the Name of Allah (سبحانه وتعالى).

- **Verily! Allah knows what you do:** This is a threat to those who break their pledges and oaths.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, commands Muslims to fulfill their covenants and pledges, and not to break the oaths they take in His Name, for they as such make Allah, Exalted be He, their witness and an Observer over them. Needless to say, Allah (ﷻ) knows their actions and will proportionately recompense them.

Relevance of the Qur'anic Verse to the Chapter

This verse proves that fulfilling pledges is a legal obligation. Covenants of protection are one of the pledges referred to in the Qur'anic verse, and are thus to be fulfilled.

Lesson Drawn from the Qur'anic Verse

- Muslims are obliged to fulfill their pledges and oaths.

- Muslims are prohibited from breaking their oaths and pledges.

- The verse attests to Allah's Omniscience and to the verity that nothing is hidden from Him, Exalted be He.

- There is a threat to whoever breaks his pledges or covenants.

Buraydah Ibnul-Husayb (ﷺ) narrated:

أن رسول الله صلى الله عليه وسلم كان إذا أمَّر أميراً على جيش أو سرية أوصاه بتقوى الله ومن معه من المسلمين خيراً، فقال: (اغزوا بسم الله، في سبيل الله، قاتلوا من كفر بالله، اغزوا ولا تغلوا ولا تغدروا، ولا تمثلوا، ولا تقتلوا وليداً، وإذا لقيت عدوك من المشركين فادعهم إلى ثلاث خصال ـــ أو خلال ـــ فآيتهن ما أجابوك فاقبل منهم وكف عنهم، ثم ادعهم إلى الإسلام فإن هم أجابوك فاقبل منهم، ثم ادعوهم إلى التحول من دارهم إلى دار المهاجرين، وأخبرهم أنهم إن فعلوا ذلك فلهم ما للمهاجرين، وعليهم ما على المهاجرين، فإن أبوا أن يتحولوا منها فأخبرهم أنهم يكونون كأعراب المسلمين، يجري عليهم حكم الله تعالى، ولا يكون لهم في الغنيمة والفيء شيء إلا أن يجاهدوا مع المسلمين، فإن هم أبوا فاسألهم الجزية، فإن هم أجابوك فاقبل منهم وكف عنهم، فإن هم أبوا فاستعن بالله وقاتلهم. وإذا حاصرت أهل حصن فأرادوك أن تجعل ذمة الله وذمة نبيه، فلا تجعل لهم ذمة الله وذمة نبيه، ولكن اجعل لهم ذمتك وذمة أصحابك، فإنكم إن تخفروا ذممكم وذمة أصحابكم أهون من أن تخفروا ذمة الله وذمة نبيه. وإذا حاصرت أهل حصن فأرادوك أن تنزلهم على حكم الله، فلا تنزلهم على حكم الله، ولكن أنزلهم على حكمك. فإنك لا تدري، أتصيب حكم الله فيهم أم لا)

"Whenever Allah's Messenger (ﷺ) deputed anyone as leader of an army (troop) or expedition, he admonished him to fear Allah, and be good to the Muslims with him. He used to say, "Start fighting (war) with the Name of Allah, in the cause of Allah, and fight those who disbelieve in Allah. You fight and do not take unduly from the booty, nor break any treaty, nor mutilate the dead bodies, nor kill the children. When you meet your enemies, who are polytheists, invite them to three alternatives. If they respond to any of these positively, accept them at their words and do not continue the war anymore. Invite them to accept Islam. If they agree to accept Islam, ask them to leave their homes and migrate to the lands of Muhajirin. Tell them that after migration they shall be entitled to get all the privileges and obligations of Muhajirin. If they refuse to migrate then make it clear that they will have the status of bedouin Muslims and shall be subjected to the commands of Allah like other Muslims but they shall not get any share from the booty or returns of the war unless they fight on the Muslims' side. If they do not confess Islam, impose Jizyah (a tax of protection taken from the non-Muslim citizens in the Islamic state) on them and if they comply with, then restrain your hands from them. But if they refuse (to pay Jizyah) then seek Allah's help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the Name of Allah and His Prophet (ﷺ), do not accord them the guarantee of Allah and His Prophet (ﷺ) but give them the guarantee on behalf of yourself and on behalf of your companions. For it is a lesser sin that the security provided by you and your companion is disregarded than the security granted to them in the Name of Allah and His Prophet

(ﷺ). When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command but do so at your (own) command, for you do not know whether or not you'll be able to carry out Allah's Behest with regard to them".

(Related by Muslim)[7]

Keywords and Phrases

- **Fight those who disbelieve in Allah:** This is because of their disbelief, however the Prophet (ﷺ) would exclude those whom Muslims are prohibited from killing, such as women, children and those who have concluded a treaty with Muslims.

- **Migrate to the lands of Muhajirin:** 'Land' refers to 'Medina' at that time.

- **Privileges and obligations of Muhajirin:** The word 'Privileges' refers to the hay and booty, and the word 'obligations' refers to fighting in the Cause of Allah (ﷻ) and other commitments.

- **Jizyah:** Money taken from the disbelievers by way of humiliation to them.

General Meaning of the Hadeeth

Buraydah Ibnul-Husayb (رضي الله عنه) states the commandments which Prophet Muhammad (ﷺ) used to give to the leaders of Muslim armies and detachments before they set off to fight in the Cause of Allah (ﷻ). According to the Hadeeth, he used to advise leaders to make their obedience to Allah (ﷻ) as a shelter from His punishment through persevering in piety. Furthermore, the Prophet (ﷺ) used to command them to go out to fight seeking Allah's assistance in their effort to turn disbelievers to Islam so that worship, all of it, be dedicated to Allah (ﷻ) Alone. He used also to command Muslims fighters not to break their covenants, embezzle the spoils, mutilate the dead bodies, or kill children who are not involved in the fight. Moreover, when coming face to face with the enemy, Muslims are required to give the disbelievers three options before starting to fight with them; to embrace Islam, to pay jizyah, or to be fought. In case they embraced Islam, they were given two options; to immigrate to the land of Muslim Migrants (Medina) and thus enjoy all the Migrants' privileges and comply with their obligations, or to stay with the Bedouin Muslims enjoying their rights and complying with their obligations.

According to the instructions of the Prophet (ﷺ), in case Muslims lay siege to the disbelievers in their forts then the besieged asks them to make a treaty of protection in the Name of Allah (ﷻ) and His Prophet (ﷺ), Muslim leaders should not agree, but rather

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[7] Muslim (1731), Abu Dawud (2612, 2613), At-Tirmidhi (1617), Ibn Majah (4858), and Ahmad in Al-Musnad (5/352, 358)

should only accord to them their own guarantees. The reason is that breaking pledges taken in the name of Allah (ﷻ) and His Messenger (ﷺ) is graver than breaking one's own pledges. Similarly, in case those besieged ask to be treated in accordance with Allah's Law, Muslim fighters should not agree, but rather should treat them according to their best judgment, lest their judgment may not accord with that of Allah (ﷻ), and thus ascribe wrong judgments to Allah (ﷻ).

Relevance of the Hadeeth to the Chapter

This Hadeeth prohibits Muslims from giving disbelievers the covenants of Allah (ﷻ) and His Prophet (ﷺ) lest they should fail to fulfill these covenants. Failing to fulfill theses covenants is a great sin, an act of abusing Allah's pledge and further indicates that one's belief in monotheism is imperfect.

Lessons Drawn from the Hadeeth

- Sending detachments and armies to fight in the Cause of Allah (ﷻ) is legalized in Islam.

- Fighting in Islam should be intended to make the religion ordained by Allah (ﷻ) prevail and to cleanse Earth from all atheistic beliefs, not to expand one's kingdom to seek worldly gain, or to satisfy one's whims or lusts.

- It is legitimate to appoint leaders for armies and detachments.

- Those in authority are legally required to instruct commanders of armies and to detail the plan they should follow in fighting.

- The permission of those in authority should be taken before fighting in Allah's Cause.

- Before starting to fight, Muslims should first call the disbelievers to Islam.

- It is legitimate to take the Jizyah from all disbelievers.

- Killing children during the battle is strictly prohibited.

- Mutilating the dead bodies is strictly prohibited.

- Muslims are forbidden to embezzle the spoils or to break their pledges.

- Muslims are to show reverence for the covenants of Allah (ﷻ) and His Messenger (ﷺ), whose sanctity is higher than that of Muslims.

- Muslims should take precautions in order not to avoid falling onto what is prohibited.

- A Mujtahid may give a correct judgment and may not. The Hadeeth further highlights the difference between Allah's judgment and that of scholars.

- If it is inevitable, Muslims are permitted to commit the lesser of the two evils.

- Attempting a reasoned or deduced solution for unprecedented legal problems is legitimate, when necessary.

Important issues of the Chapter

1. The difference between the protection of Allah (ﷻ) and His Prophet (ﷺ) and the protection of the Muslims.

2. Direction to choose the less dangerous alternative.

3. The Prophet's command: "Fight with the Name of Allah (ﷻ) and in the way of Allah (ﷻ)."

4. The Prophet's command: "Fight against those who disbelieve in Allah (ﷻ)."

5. The Prophet's command: "Seek Allah's help and fight with them.

6. There is a difference between the Command of Allah (ﷻ) and that of the 'Ulama.

7. That the companions (رضي الله عنهم) if necessary, would make a judgement without knowing if it would agree with Allah's Judgement or not.

Chapter Sixty Four

To swear and to take Oath (binding) upon Allah

It is narrated from Jundub bin Abdullah (ﷺ) that Allah's Messenger (ﷺ) said:

قال رجل: والله لا يغفر الله لفلان، فقال الله عز وجل: من ذا الذي يتألى عليّ أن لا اغفر لفلان؟ إني قد غفرت له وأحبطت عملك

A man said: 'By Allah! Allah would not forgive such and such (person).' Thereupon Allah the Exalted and Glorious said: 'Who is he who swears about Me that I would not grant pardon to so-and-so? I have granted pardon to so-and-so and blotted out your (the swearer's) deeds.'"[1]

(Related by Muslim)

According to another Hadeeth from Abu Hurayrah (ﷺ) the man who said it, was a faithful worshipper[2].

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[1] Muslim (2621)

[2] This Hadeeth is related by Abu Dawud (4901) on the authority of Abu Hurayrah (ﷺ) who narrated that he heard the Messenger of Allah (ﷺ) saying:

كان رجلان في بني إسرائيل متواخيين، فكان أحدهما يذنب والآخر مجتهدٌ في العبادة، فكان لا يزال المجتهد يرى الآخر على الذنب فيقول: أقصِر. فوجده يوماً على ذنب فقال له: أقصر. فقال: خلِّني وربي، أبُعثت علي رقيباً! فقال: والله لا يغفر الله لك ولا يدخلك الجنة فقبض أرواحهما فاجتمعا عند رب العالمين، فقال لهذا المجتهد: أكنت بي عالماً أو على ما في يدي قادراً؟ وقال للمذنب: اذهب فادخل الجنة برحمتي. وقال للآخر: اذهبوا به إلى النار

"There were two men among the Children of Israel (Israelites), who were on friendly terms. One of them used to commit sins while other was devoted to worship. The man who exerted himself in worship continued to see the other in sin and he would say to him, 'Refrain from it'. One day he found him in sin and said to him, 'Refrain from it'. He said, 'Leave me alone with my Lord. Have you been sent as an observer over me?' He (the worshipper) said, 'By Allah! Allah will not forgive you, (or Allah will not admit you to Paradise, the narrator doubted the exact wording). Then their souls were taken back (by Allah), and they met together with the Lord of the worlds. Allah said to the man who had striven hard in worship, 'Had you knowledge about Me or had you power over that which I had in My Hand"' He said to the man who sinned, 'Go and enter Paradise by My mercy. He said about the other, 'Take him to the Hellfire."

Abu Hurayrah (ﷺ) said:

تكلم بكلمة أو بقت دنياه وآخرته

"His one statement destroyed his life in this world and the Hereafter."[3]

Relevance of the Chapter to the Book of Tawheed

Adjuring Allah (ﷻ) contradicts one's belief in Allah's monotheism if it is intended to limit His Mercy, for such an adjuration shows lack of respect to Allah, Exalted be He.

General Meaning of the Hadeeth

In an admonition to Muslims not to give free rein to their tongues, Prophet Muhammad (ﷺ) tells that once a man swore that Allah (ﷻ) would not forgive a certain sinner. In so doing such a man made himself as a judge and wanted to limit Allah's mercy. This is because that man thought that he had a high rank in Allah's sight and deemed that sinner to be humiliated because of his sins. Such a man took liberties with Allah (ﷻ) and showed bad manners to Him, which caused him loss and suffering in both this life and the Hereafter.

Relevance of the Hadeeth to the Chapter

This Hadeeth proves that adjuring Allah (ﷻ) in a way that entails limiting His Mercy and shows self-admiration is strictly prohibited. This conduct further indicates that one's belief in monotheism is imperfect.

Lessons Drawn from the Hadeeth

- Muslims are prohibited from adjuring Allah (ﷻ) unless the adjuration is made when one thinks well of Allah (ﷻ) and has great hope for His Grace.

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[3] At-Tirmidhi related a Hadeeth (No. 2320) which reads:

أن رسول الله –صلى الله عليه وسلم– قال: "إن الرجل ليتكلم بالكلمة ما يظن أن تبلغ ما بلغت يكتب الله له بها سخطه إلى يوم يلقاه

"The Prophet (ﷺ) said, '...A man speak an evil word not realizing its importance for which Allah records for him His displeasure until the Day he meets Him'.

At-Tirmidhi said, "This Hadeeth is a hasan (good) Saheeh (authentic) one"

- People are duty bound to observe good manners towards Allah (ﷻ).

- The tongue is a very dangerous organ and thus man is to try his best to curb it.

Important issues of the Chapter

1. Warning against taking an oath binding on Allah (ﷻ).

2. Hell-fire is closer to us than the laces of our shoes.

3. So is the Garden (Paradise).

4. In this Hadeeth it is described that a man sometimes utters a sentence unintentionally but the consequences of that are grave (i.e. severe punishment).

5. Sometimes a man gets forgiveness from all his evil deeds because of a most detested matter to him.

Chapter Sixty Five

None asks Intercession of Allah before His creation

It is narrated from Jubayr bin Mut'im (ﷺ) that He said:

جاء أعرابي إلى النبي صلى الله عليه وسلم فقال: يا رسول الله: نهكت الأنفس، وجاع العيال، وهلكت الأموال، فاستسق لنا ربك، فإنا نستشفع بالله عليك وبك على الله، فقال النبي صلى الله عليه وسلم: (سبحان الله! سبحان الله!) فما زال يسبح حتى عرف ذلك في وجوه أصحابه؛ ثم قال النبي صلى الله عليه وسلم: (ويحك، أتدري ما الله؟ إن شأن الله أعظم من ذلك، إنه لا يستشفع بالله على أحد من خلقه)

An A'rabi (a nomadic Arab) came to the Prophet (ﷺ) and said, "O Messenger of Allah (ﷺ), people are being destroyed, the children are hungry, wealth has perished (the crops are withered and the animals are perishing). So ask your Rabb to send us some rain. For we seek intercession of Allah upon you, and of you upon Allah." The Prophet (ﷺ) said, "Subhan Allah! Subhan Allah!"[4] And he continued to do so until the effect of that was apparent on the faces of his Companions. He then said, "Woe to you! Do you know Who Allah is? Allah's Sublimity is far greater than that! There is no intercession of Allah before anyone!"

(Related by Abu Dawud)[5]

Relevance of the Chapter to the Book of Tawheed

This chapter stresses the prohibition of seeking Allah's intercession with one of His creatures as it is an act of trespassing on the Rububiyyah (Lordship) of Allah (ﷻ) and impairs one's belief in the monotheism. It is well-known that an intercessor intercedes only with the one who is superior to him, and it is taken for granted that Allah (ﷻ) is far above any imperfection, as none is superior to His Majesty.

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[4] Literally: To declare that Allah (ﷻ) is far above His creatures and totally free of any imperfection or need.

[5] Abu Dawud (4726)

A Profile about Jubayr

His full name is Jubayr Ibn Mut'im Ibn Adi Ibn Nawfal Ibn Abd Manaf Al-Qurashi (ﷺ) (i.e., he belonged to the tribe of Quraysh). He was one of the nobles of Quraysh. Jubayr (ﷺ) had embraced Islam before the conquest of Mecca, and died in 57 A.H.; may Allah be pleased with him.

Keywords and Phrases

- **Subhan Allah (Glorified is Allah):** His Majesty is far above all imperfections and above whatever is inappropriate for His majesty.

- **Do you know who Allah is:** This question demotes the addressee's little knowledge of Allah's Grandeur and Majesty.

General Meaning of the Hadeeth

Jubayr (ﷺ) narrates that a Bedouin came to the Prophet (ﷺ) and complained that his people were in distress due to lack of rain, and wanted him (ﷺ) to ask Allah (ﷻ) for rain. Yet, this Bedouin did not observe good manners towards Allah (ﷻ) as he sought his intercession with the Prophet (ﷺ). This was because of that man's unawareness of Allah's due rights, for an interceder is admittedly inferior to the one who is interceded. This is why the Prophet (ﷺ) reproved that Bedouin and explained that Allah (ﷻ) is far above all imperfections. However, the Prophet (ﷺ) did not reprove this Bedouin for seeking his intercession with Allah (ﷻ) through invoking Him.

Relevance of the Hadeeth to the Chapter

This Hadeeth signifies the prohibition of seeking Allah's intercession with one of His creatures as such an act implies attributing imperfections to Allah (ﷻ), while he is incontestably far above all imperfections.

Lessons Drawn from the Hadeeth

- Seeking Allah's intercession with one of his creatures is strictly prohibited as this act shows one's little appreciation for Allah's Majesty.

- Man is duty bound to deem Allah (ﷻ) far above what is inappropriate for His Majesty.

- A Muslim is to disapprove of the evil and teach the unlearned.

- One is permitted to seek the intercession of the Prophet (ﷺ) only during his lifetime by asking him to invoke Allah (سبحانه وتعالى) for satisfying people's needs. This is because the Prophet's supplications are answered once he invokes Allah (سبحانه وتعالى). But after his death, one is prohibited from asking him for intercession as his Companions (رضي الله عنهم) never did so.

- Raising questions is a successful method of teaching since it highly impresses one's soul.

Important issues of the Chapter

1. The Prophet's disapproval and rebuke on saying: "We seek intercession of Allah (ﷻ) upon you."

2. The change in the Prophet (ﷺ) from this statement was clear enough to be seen on the faces of the Companions (ﷺ).

3. The Prophet (ﷺ) did not disagree by the request for his intercession before Allah (ﷻ).

4. The meaning of Subhan Allah.

5. The Muslims asked the Prophet (ﷺ) to pray for rain.

Chapter Sixty Six

The Prophet's safeguarding of Tawheed and his closing of the paths to Shirk

Narrated from Abdullah bin Ash-Shikhkhir (﵁) who said:

انطلقت في وفد بني عامر إلى النبي صلى الله عليه وسلم فقلنا: أنت سيدنا، فقال: (السيد الله تبارك وتعالى). قلنا: وأفضلنا فضلاً، وأعظمنا طولاً؛ فقال: (قولوا بقولكم، أو بعض قولكم، ولا يستجرينكم الشيطان)

I went with a delegation of Banu 'Aamir to Allah's Messenger (ﷺ) and we (the delegation) said, "You are our lord (Sayyid)." To this he replied, "The Lord is Allah, the Blessed and Exalted." Then we said, "You are one of us most endowed with excellence and superiority." To this, the Prophet (ﷺ) replied, "Say what you have to say, or part of what you have to say, and do not let the Satan get you carried away."

(Abu Dawud reported this Hadeeth with valid Isnad)[6]

Relevance of the Chapter to the book of Tawheed

In this chapter, the author emphasizes the point that a Muslim can not fully adopt the creed of monotheism unless he avoids sayings which result in showing excessive praise for a creature, that may lead finally to falling into polytheism.

A Profile about the Narrator

The full name of the narrator is Abdullah Ibnush-Shikhkhir Ibn Auf Ibn Ka'b Ibn Waqdan Al-Harishi (﵁). He embraced Islam on the Day of the Conquest of Mecca and was one of the Companions (﵃) who narrated Prophetic Hadeeths.

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[6] Abu Dawud (4806) and Ahmad (4/25)

Keywords and Phrases

- **The Prophet's maintenance of monotheism:** His endeavors to guard the creed of monotheism against the practices and sayings that either contradict it or impair its perfection.

- **The Sayyid (Lord) is Allah:** The perfect mastership belongs solely to Allah, Almighty and Ever-Majestic be He, whereas all beings are but servants to Him.

- **Say what you have to say:** When giving praise, use familiar words of praise and avoid any word that may lead to immoderation.

- **Or part of what you have to say:** Or even avoid using some familiar words in an effort to avoid immoderation.

- **And do not let the Satan get you carried away:** Do not let him prevail over you and employ you as his deputies and intermediaries.

General Meaning of the Hadeeth

When the delegation of Banu 'Aamir overly praised the Prophet (ﷺ), he forbade them to do so. This instruction is intended in order to observe due reverence for Allah (ﷻ) and for maintaining the creed of monotheism. Moreover, the Prophet (ﷺ) ordered them to only use familiar words of praise, which do not imply immoderation or any prohibitions. He (ﷺ) ordered them to call him in the way Allah (ﷻ) named him, i.e. "Muhammad, the Messenger of Allah."

Relevance of the Hadeeth to the Chapter

This Hadeeth signifies that it is prohibited to exaggerate in praising someone by using eulogistic words that show excessive praise, which may result in falling into polytheism.

Lesson Drawn from the Hadeeth

- The Hadeeth sheds light on the modesty of the Prophet (ﷺ) and on his courteous manners towards his God.

- It is prohibited to excessively praise others, particularly in their presence.

- Mastership belongs to Allah (ﷻ) Alone, and thus, the term 'sayyid' is not to be used in praise.

- Using words that show excessive praise is strictly prohibited, whereas using plain words is highly recommended.

- Muslims are duty bound to guard the creed of monotheism against the practices and sayings that may impair its perfection.

It is narrated from Anas (ﷺ):

أن ناساً قالوا: يا رسول الله: يا خيرنا وابن خيرنا، وسيدنا وابن سيدنا، فقال: (يا أيها الناس، قولوا بقولكم، أو بعض قولكم، ولا يستهوينكم الشيطان، أنا محمد، عبد الله ورسوله، ما أحب أن ترفعوني فوق منزلتي التي أنزلني الله عز وجل).

Some people said, "O Messenger of Allah, O the best amongst us and son of the best of us, you are our master and also the son of our master." So he (the Prophet ﷺ) said, "O people, say what you have to say; do not allow the Satan to fascinate you. I am Muhammad, the slave of Allah and His Messenger. I do not like you to raise me above my status to which I have been raised by Allah, Most Noble and Majestic is He."

(Reported by An-Nasa'i with valid Sanad)[7]

Keywords and Phrases

- **Do not allow the Satan to fascinate you:** Do not let him prevail over your minds and make your whims seem fair to you.

General Meaning of the Hadeeth

The Prophet (ﷺ) detested to be praised with any of the many words that show excessive praise and that may finally lead to overly praising him. Since Allah (ﷻ) has described him as having the highest rank of slavery to Him, the Prophet (ﷺ) detested to be overly praised. This feeling springs from the Prophet's interest in maintaining this honourable rank, and in giving his nation an admonition to leave out any immoderation as regards praising him, so as to maintain the creed to Tawheed. Furthermore, the Prophet (ﷺ) instructed them to describe him as having two attributes representing the highest rank that can be granted to a slave, i.e. Allah's salve and Messenger. Allah (ﷻ) has already described his Messenger (ﷺ) as having these two qualities in various Qur'anic passages. As such, he does not need to be raised above this honourable rank granted by Allah (ﷻ).

Relevance of the Hadeeth to the Chapter

In order to maintain one's belief of monotheism and block all avenues of excessive praise which may result in committing polytheism, the Prophet (ﷺ) forbade Muslims to praise him with any words other than those ascribed to him by Allah (ﷻ).

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[7] An-Nasa'i in his book entitled 'Amal Al-Yawm Wal-Laylah (Supplications of Day and Night) (248, 249) and Ahmad in Al-Musnad (3/153, 241)

Lessons Drawn from the Hadeeth

- Using words that express excessive praise is strictly prohibited, lest it should lead to falling into polytheism.
- The Hadeeth shows the Prophet's modesty and keenness on guarding the Muslim Creed against what may blemish it.
- Prophet Muhammad (ﷺ) is but Allah's salve and Messenger, and he has nothing to do with people's fates which are solely determined by Allah (سبحانه وتعالى).
- Muslims are warned against the satanic insinuations, which may take the form of enticing people to exceed the legal bounds.

Important issues of the Chapter

1. Warning people against exaggeration.

2. What the one should say if it is said to him: **"You are our master."**

3. The Prophet's statement: **"Do not let Satan get you carried away,"** though they only told the truth.

4. The Prophet's statement: **"I do not like you to raise me above my status..."**

Chapter Sixty Seven

They made not a just estimate of Allah

Allah the Almighty said:

وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ

بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!"

(Soorah Az-Zumar 39:67)

Relevance of the Verse to the book of Tawheed

The author ends his book with a chapter including some texts attesting to Allah's Grandeur, and to the verity that all creatures are subjected to Him. This proves that Allah (ﷻ) is the One worthy of worship and it, further, proves that all attributes of perfection and majesty exclusively belongs to Him.

Keywords and Phrases

- **They made not a just estimate of Allah:** The polytheists have not exalted Allah (ﷻ) duly, as they associate others along with him in worship.

- **The whole of the earth will be:** The earth with all its directions and layers.

General Meaning of the Qur'anic Verse

Allah, Exalted be He, enunciates that the polytheists have not exalted Him in a proper manner as they worship others along with Him, though He is the most Exalted, the Omnipotent and the Sovereign Owner Who has subjugated all to His Will, while creatures in their entirety are so little and worthless in his Sight. Thereafter, Allah,

Exalted be He, enunciates that He is far above the imperfections attributed to him by the polytheists and the ignorant ones.

Note

- Regarding the verse that reads, **"... the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand..."**, the righteous Salaf (early Muslim scholars) are of the opinion that such a verse and its like should be apprehended according to their face value with neither tahrif (distortion) nor takyif (literalization and incarnation). The following Hadeeth and traditions give a clear interpretation of this verse.

- Lessons Drawn from the verse in question will be stressed after high-lighting the texts relevant to it in this chapter.

Abdullah bin Mas'ud (ﷺ) narrated:

جاء حبر من الأحبار إلى رسول الله صلى الله عليه وسلم فقال: يا محمد! إنا نجد أن الله يجعل السماوات على إصبع، والأرضين على إصبع، والشجر على إصبع، والماء على إصبع، والثرى على إصبع، وسائر الخلق على إصبع، فيقول: أنا الملك. فضحك النبي صلى الله عليه وسلم حتى بدت نواجذه، تصديقاً لقول الحبر، ثم قرأ رسول الله صلى الله عليه وسلم: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ﴾

A (Jewish) rabbi came to Allah's Messenger (ﷺ) and he said, "O Muhammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the Thara (dust on one finger), and all the other created beings on one finger. Then He will say, 'I am the King"'. Thereupon the Prophet (ﷺ) smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then Allah's Messenger (ﷺ) recited: "They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand."

(Soorah Az-Zumar39:67)

It is stated in another narration of Muslim:

والجبال والشجر على إصبع، ثم يهزهن فيقول: أنا الملك، أنا الله

"And the mountains and the trees on one finger. Then He will shake them while saying, "I am the King, I am Allah' "

In another version in Al-Bukhaaree:

يجعل السماوات على إصبع، والماء والثرى على إصبع، وسائر الخلق على إصبع

"Allah will put the heavens on one finger, and the water and the dust on one finger, and the rest of the creation on one finger."[8]

In Muslim, from Ibn Umar (ﷺ) in a Marfu' Hadeeth, it is narrated:

[8] Al-Bukhaaree (4811) and Muslim (2786)

يطوي الله السماوات يوم القيامة، ثم يأخذهن بيده اليمنى، ثم يقول: أنا الملك، أين الجبارون؟ أين المتكبرون؟ ثم يطوي الأرضين السبع ثم يأخذهن بشماله، ثم يقول: أنا الملك، أين الجبارون؟ أين المتكبرون.

"Allah will roll all the heavens up on the Day of Resurrection and take them in His Right Hand and then He will say, 'I am the King; where are the tyrants and where are the arrogant ones (today)?' He would then roll up the seven earths and take them in His Left Hand and say, 'I am the King, where are the tyrants and where are the arrogant ones (today)?' " [9]

It is narrated from Ibn Abbas (ﷺ) that he said:

ما السماوات السبع والأرضون السبع في كف الرحمن إلا كخردلة في يد أحدكم

"The seven heavens and seven earths will be as small in Allah's Hand as a seed of mustard in one of your hands."

Keywords and Phrases

- **Thara:** Wet soil or it may be referring to the earth.
- **The trees:** Trees which have solid trunks, such as palm trees and the like.

General Meaning of the Hadeeth

One of the rabbis informed the Prophet (ﷺ) that the Jews read in their Torah about the Grandeur of Allah (ﷻ) and the low level of all his creatures when compared to His Majesty, Exalted be He, and that He will place all his creatures on His fingers. The Prophet (ﷺ) agreed with the rabbi in what he said, and was very pleased with him. Moreover, the Prophet (ﷺ) recited a Qur'anic verse attesting to the rabbi's account.

Lessons Drawn from the Qur'anic Verse and the Two Narrations of the Hadeeth

- Both the verse and narrations show the Grandeur of Allah (ﷻ) and the low level of His creatures when compared to His majesty.

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[9] Muslim (2788)

- Whoever associates partners with Allah, Glorified be He, does not exalt Him in a way which is appropriate for His Majesty.

- The texts prove that Allah (ﷻ) has two hands, fingers, right, left and palms in a way appropriate for His Majesty.

- They signify that the sublime knowledge stated in the Torah was still approved of by the Jews at the era of the Prophet (ﷺ) without any denial or distortion of the meanings.

- Sovereignty is exclusively possessed by Allah (ﷻ), whereas others beings' dominions are but transient.

Ibn Jarir said: I was told by Yunus: We were informed by Ibn Wahb: Ibn Zaid said my father told me that Allah's Messenger (ﷺ) said:

ما السماوات السبع في الكرسي إلا كدراهم سبعة ألقيت في ترس

"Seven heavens are as small as seven Dirhams moulded in a warrior's shield in comparison to the Kursi[10] (literally: a footstool) of Allah."

And he (Ibn Jarir) said, Abu Dharr Ghiffiri (رضي الله عنه) said that he heard Allah's Messenger (ﷺ) saying:

ما الكرسي في العرش إلا كحلقة من حديد ألقيت بين ظهري فلاة من الأرض

"The Kursi (Allah's Footstool) compared to the Throne (Arsh) is nothing but like a ring of iron thrown in a vast field."

General Meaning of the Two Hadeeths

The Prophet (ﷺ) speaks about the greatness of Allah's Kursi and Throne, affirming that if the seven heavens, in terms of their vastness, thickness and the remote distance between every consecutive one, are compared to the Kursi, they would be like seven Dirhams placed in a vast round-shaped plate. That is, the seven heavens would truly occupy an inconsiderable space.

Moreover, in the Hadeeth narrated by Abu Dharr (رضي الله عنه), the Prophet (ﷺ) illustrates that thought the Kursi is so vast and great, it is just like a ring of iron thrown in a vast

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[10] Allah, Exalted be He, says:

وَسِعَ كُرْسِيُّهُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ ۖ

"... His Kursi extends over the heavens and the earth..."

(Soorah Al-Baqarah 2:255)

It is related by Al-Hakim that Ibn Abbas (رضي الله عنه) said, **"Al-Kursi is a place for the feet."**

The statement ascribed to Ibn Abbas (رضي الله عنه) in which he states that the Kursi refers to Allah's knowledge, is an inauthentic (da'eef) report from him - as the scholar and hadeeth master (haafidh), Ibn Taymiyyah, stated in Majmoo' Fataawaa (6/584); and as Shaykh al-Albaanee showed in as-Saheehah (no.109) – IOU Editorial team

desert in the case when it is compared to the Throne. This account attests to the Grandeur and Omnipotence of the Throne's Creator.

Relevance of the Two Hadeeths to the Chapter

The two aforementioned Hadeeths manifest Allah's Grandeur, Omnipotence and infinite Sovereignty.

Lessons Drawn from the Two Hadeeths

- The Kursi is greater than the heavens, whereas the Throne is greater than the Kursi.
- The Hadeeth manifest the Grandeur of Allah (ﷻ) and His Omnipotence.
- Allah's Throe is other than His Kursi.
- The Hadeeths provide an argument against those who interpret the word 'the Kursi' as an indication of the Sovereignty and Omniscience.

It is reported that Ibn Mas'ud (ﷺ) said:

بين السماء الدنيا والتي تليها خمسمائة عام، وبين كل سماء خمسمائة عام، وبين السماء السابعة والكرسي خمسمائة عام، وبين الكرسي والماء خمسمائة عام، والعرش فوق الماء، والله فوق العرش، لا يخفى عليه شيء من أعمالكم

The distance between first and second heaven is that of 500 years, and between each of the seven heavens is also 500 years, and the distance between seventh heaven to the Kursi (Allah's Footstool) is also 500 years, and the distance between the Kursi and the water is again 500 years. The Throne (Arsh) is above the water and Allah the Almighty is above the Throne. And nothing is hidden to Allah of your deeds."

(Reported by Ibn Mahdi from Hammad bin Salamah from Aasim from Ziu from Abdullah Ibn Mas'ud ﷺ)

It was similarly narrated by Al-Mas'udi from Aasim from Abu Wail from Abdullah Ibn Mas'ud (ﷺ).

AI-Hafiz Adh-Dhahabi stated:

وله طرق

The above Hadeeth has been reported through other channels also.

It is narrated from Abbas bin Abdul-Muttalib (ﷺ) that Allah's Messenger (ﷺ) said:

هل تدرون كم بين السماء والأرض؟ قلنا: الله ورسوله أعلم قال: (بينهما مسيرة خمسمائة سنة، ومن كل سماء إلى سماء مسيرة خمسمائة سنة وكثف كل سماء خمسمائة سنة، وبين السماء السابعة والعرش بحر بين أسفله وأعلاه كما بين السماء والأرض، والله سبحانه وتعالى فوق ذلك، وليس يخفى عليه شيء من أعمال بني آدم).

"Do you know how much the distance between earth and heaven is?" We said, "Allah and His Messenger know better." Then he (ﷺ) said, "The distance between them is 500 years, and the distance between one heaven to the next is 500 years, and the dimension of each heaven will take 500 years to travel, and there is a sea between the seventh heaven and the Throne which has between its lowest and highest ends the distance like that between the heavens and the earth (i.e. 500 years). And Allah the Most Exalted is above that and nothing is secret from Him of the deeds of Bani Adam (humankind)."

(Reported by Abu Dawud and others)[11]

Keywords and Phrases

- **Do you know:** The Prophet (ﷺ) used the interrogative manner at the beginning of the Hadeeth so as to attract the attention of the listeners.

- **Allah and His Messenger know best:** Referring the knowledge of different matters to the Messenger (ﷺ) is permissible only in his lifetime, but after his death, one should say, 'Only Allah knows best.'

General Meaning of the Hadeeths

Giving an account of the celestial bodies in terms of their greatness, vastness and the remote distances between them, the Prophet (ﷺ) demonstrates that there are seven heavens one above the other, and that the distance from the Earth to the first heaven is five hundred years travel, and that the same distance separates one heaven from the other. Similarly, the thickness of each heaven amounts to five hundred years travel. Moreover, the Kursi is above the seventh heaven, and a sea exists above the Kursi whereas the distance from the former to the latter also amounts to five hundred years travel. And over the throne Allah (ﷻ) rises and that He is wholly cognizant of man's actions.

Relevance of the Two Hadeeths to the Chapter

The Two Hadeeths manifest Allah's Grandeur, His Omnipotence, His being above all creatures and His cognizance of all their affairs.

Lessons Drawn from the Two Hadeeths

- Both the two Hadeeths manifest Allah's Grandeur and Omnipotence, and thus the obligation of dedicating all devotional acts to Him Alone.

- They give an account of the celestial bodies' greatness, vastness and the remote distance between each two of them.

- They also refute the argument of those who adopt the modern theories, which deny the existence of the heavens, the Kursi, and the Throne, and claim that the celestial universe consists of just space and bodies.

[11] Abu Dawud (4723), At-Tirmidhi (3317), Ibn Majah (193), and Ahmad in Al-Musnad (1/206, 207)

- They prove the verity that Allah (ﷻ) is above all creatures with His Sacred Self, which is contrary to the claim adopted by Al-Jahmiyyah[12], Al-Mu'tazilah[13] and Al-Ash'ariyyah[14] who disprove this truth.

- These two Hadeeths also prove that Allah (ﷻ) is cognizant of whatever takes place in His Dominion, though He is Most High above all creature.

- Men of Knowledge should preach about these great creedal truths so that people can apprehend Allah's Grandeur and Omnipotence.

[12] Al-Jahmiyyah: This term refers to the followers of Jahm Ibn Safwan As-Samarqandi. Among their heresies is their denial of Allah's Attributes.

[13] Al-Mu'tazilah: This term refers to the followers of Wasil Ibn 'Ata. Among their heresies are their denial of Allah's Attributes and their claim that those who commit major sins are in a state between belief and disbelief.

[14] Al-Ash'ariyyah (also Al-Asha'irah pl. of Ash'ari): An Islamic sect characterized by departing from the direct meanings of the Qur'anic verses that tackle Allah's Attributes. They give them figurative interpretations with the aim of avoiding any similarity between Allah (ﷻ) and humans. As such, Al'Asha'irah interpret Allah's Attributes in a way different from that adopted by the Adherents of the Sunnah ever since the lifetime of the Prophet (ﷺ). The Adherents of the Sunnah also deem Allah far above any likeness to humans. Yet, they interpret Allah's attributes according to their direct meanings with an affirmation that these attributes suit Allah's majesty and are totally unlike those of humans.

Important issues of the Chapter

1. Explanation of the verse:

وَٱلۡأَرۡضُ جَمِيعٗا قَبۡضَتُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ

"The whole of the earth will be grasped by His Hand on the Day of Resurrection."[15]

2. There remained with the Jews at the time of the Prophet (ﷺ) knowledge of such things like this that they neither denied nor explained.

3. When the rabbi made mention to the Prophet (ﷺ) he confirmed his statement and Qur'anic Revelation was sent down in agreement to that (what he had mentioned).

4. The event of the Prophet (ﷺ) laughing in confirmation of what the rabbi mentioned of such tremendous knowledge.

5. Mentioning of the two Hands of Allah (ﷻ); and the heavens in the Right Hand and the earths in the Left.

6. The Second Hand was referred as the Left.

7. The mention of the tyrants and the arrogant ones along with that.

8. The statement that the comparison of the seven heavens and earths would be as small in Allah's Hand as a seed of mustard in one of yours.

9. The greatness of the Kursi (Allah's Footstool) in relation to the heavens.

10. The greatness of the Throne (Arsh) in relation to the Kursi.

11. That the Kursi, water, and Throne exist separately.

12. The distance between one heaven to the next heaven.

13. The distance between the seventh heaven and the Kursi.

14. The distance between the Kursi and the water.

15. Allah's Throne is above the water.

16. Allah (ﷻ) is above the Throne (Arsh).

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[15] Soorah Az-Zumar 39:67

17. The distance between heaven and the earth.

18. The diameter of each heaven is 500 years.

19. The sea (Bahr) above the seventh heaven is equal to the distance of 500 years between its lowest and highest depth. And Allah (ﷻ) knows best.

والحمد لله رب العالمين، وصلى الله وسلم على سيدنا محمد وعلى آله وصحبه أجمعين.

All praises and thanks are due to Allah the Lord of all the worlds and May His Salat and Salam be upon our Prophet Muhammad and on his followers and Companions altogether.

GLOSSARY

NOTE: For easier search for the terms beginning with "Al-" "Ar-" "Ad-" "As-" etc. omit them, as they are in Arabic equivalents to the article "the". For example, a term like As-Safâ will be found under letter "S", and *Al-Wasîlah* under letter "W".

A

Abâ-Jâd	An Arabic word referring to the Arabic alphabet
Al-`Aqabah Pledge	The pledge in which the Prophet (PBUH) made covenant with the people of Al-Aws and Al-Khazraj (the two main tribes of Medina) that they worship Allah and associate nothing with Him, and that they protect the Prophet (PBUH) just as they protect themselves and their properties, and in return they would be admitted into Paradise.
Al-Ash`ariyyah (also Al-Ashâ`irah pl. of Ash`arî)	An Islamic sect characterized by departing from the direct meanings of the Qur'anic verses that tackle Allah's Attributes. They give them figurative interpretations with the aim of avoiding any similarity between Allah and humans. As such, Al-Ashâ`irah interpret Allah's Attributes in a way different from that adopted by the Adherents of the *Sunnah* ever since the lifetime of the Prophet (PBUH). The Adherents of the *Sunnah* also deem Allah far above any likeness to humans. Yet, they interpret Allah's Attributes according to their direct meanings with an affirmation that these attributes suit Almighty Allah and are totally unlike those of humans.

B

Bid`ah	A matter innovated in religion

C

Chieftains (*Naqîbs*)	This term refers to those who represented both Al-Aws and Al-Khazraj in the second pledge of Al-`Aqabah. Nine persons represented Al-Khazraj and three for Al-Aws.

D

Ad-Dahriyyah	An Atheistic sect characterized by denying the Resurrection, the Day of Judgment, Hell and Paradise.
Dhimmi	A non-Muslim living in and under the protection of an Islamic state

F

Faqîh A scholar of Islamic jurisprudence

**Followers of the *Tâbi`îs*** This term applies to any of those who did not meet the Companions, but met and narrated from one or more of the *tâbi`îs*. They are those belonging to the second generation after the Prophet (PBUH).

G

Gharîb* (Unfamiliar) *Hadîth A *hadîth* reported by just one narrator at even one stage of the chain of transmission

Ghoul It refers to the evil spirit or demon. The disbelievers claimed that such spirits could mislead them from their ways and cause their damnation. Islam came and invalidated such beliefs.

H

***Hâfiz* (Memorizer)** It is a title given to a person who knows most narrations of each class of narrators and whoever devotes himself to the study of *Hadîth*

Hâmah *Hâmah* is a nocturnal bird; mostly the owl, in which some people wrongly see ill omen.

Hasan* (Good) *Hadîth *Hasan* (good) *hadîth* is a *hadîth* whose chain of transmission is linked to the narration of an authority with weak exactitude, and the *hadîth* is free from irregularity and speciousness.

J

Al-Jahmiyyah They are the followers of Jahm Ibn Safwân. They denied the Names and Attributes of Allah.

Jibt It refers to all those who are worshipped along with Allah or those who have been obeyed in doing a sinful act that *Allah* has forbidden.

Jizyah A tribute or tax incumbent on non-Muslims living in a Muslim state, they, thereby, enjoy protection. Thus, when the Muslim army conquers any territory, Muslims are to offer three choices to the conquered people; either to embrace Islam, to pay **Jizyah** or to engange in fighting. The Non-Muslims who pay **Jizyah** are exempted from military service and are entitled to be protected by the Islamic State

K

Ka`bah	It is a shrine in Mecca in Saudi Arabia which is the destination of Muslim pilgrims and toward which Muslims direct their faces during Prayer. The Ka`bah was originally built for the first time by the Angels and then rebuilt by Abraham and Ishmael. On the Day of the Conquest of Mecca, the Prophet (PBUH) washed the Ka`bah and demolished the idols around it. The Ka`bah was subject to several renovations until it took its present shape.
Kharijites	An Islamic radical sect that broke away from the reign of Ali Ibn Abû Tâlib, the Muslim Caliph then, and murdered him. they denied the doctrine of the Sunnah and were divided into various sub-sects. One of their main beliefs is that whosoever commits a major sin becomes a disbeliever and will eternally reside in the Hellfire. They also curse and revile the Prophet's Companions and deem the blood of Muslims vioable.

L

Lord	This word is used in this book as a translation of the Arabic word *Rabb*, i.e. Allah. However, the term in English is not an exact equivalent of the Arabic word *'rabb'*. Among other significations, the term *'rabb'* means the Creator, the Fashioner, the Provider, the one upon whom all creatures rely in all their affairs, the One who gives life and causes death.

M

Al-Maqâm Al-Mahmûd	This term literally means "The Position of Praiseworthiness." It refers to the supreme position granted to the Prophet (PBUH) on the Day of Judgment when he intercedes on behalf of people with Allah.
Mawqûf* (Discontinued) *Hadîth	A *hadîth*, word or deed, traced back to a Companion only, whether its chain of transmission is connected or not.
Mu`allaq (Suspended) Hadîth	A *hadîth*, the beginning of whose chain of transmission has two or more successive narrators missing.
Mujtahid	A Muslim scholar well versed enough in *Fiqh* (Islamic Jurisprudence) to practice *ijtihâd*, which is an independent judgment on an unprecedented legal question, based on the interpretation and application of the Four Foundations: the Qur'ân, the Prophet's *Sunnah*, Consensus of scholars and Analogy.
Al-Murji'ah	An Islamic deviant sect that holds the belief that sins do not harm believers exactly as good deeds do not benefit disbelievers. They refer the case of those who commit major sins to Allah in the Hereafter.

Mursal* (Incompletely Transmitted) *Hadith	A *hadith* whose chain of transmission lacks a Companion transmitter; i.e., a *hadîth* which a *tâbi'î* has directly ascribed to the Prophet without mentioning a Companion as a link between him and the Prophet.
Al-Musnad	A form of compilation in which the author classifies the *hadîths* according to the names of Companions, such as *Musnad Ahmad, the Great Musnad of Al-Bukhâri.*
Al-Mustadrak	According to the scholars of *Hadith*, it is a kind of compilation in which the author compiles *hadiths* that meet the conditions stipulated by the compiler of another book but were not compiled by the latter.
Al-Mu`tazilah (Mutazilites)	The term literally means "Those who keep themselves apart;" a deviant Muslim sect founded by Wâsil Ibn `Atâ'. Its followers believe that man has free-will, which is the same doctrine of anti-fatalists. They further believe that the Glorious Qur'ân is created rather than constituting the direct Word of Allah.

R

Rak'ah	Unit of prayer; a set of actions which begins with recitation and ends with prostration. It consists of one bowing and two prostrations with a sitting in between.
Rabb	The term *rabb* refers to Almighty Allah and means the Lord, the Creator, the Fashioner, the Provider, the One upon whom All creatures depend for their means of subsistence, and the One Who gives life and causes death.
Rubûbiyyah	The belief that Allah is the Lord and Creator of all creatures and that He is the only One to dispose all affairs of the universe.
Ruqyah	An Arabic word referring to the legal incantation

S

Safar	It refers to a worm which infests the stomach of men and animals and thought by pre-Islamic Arabs to cause death and to be more contagious than mange. Some view that it refers to the month of Safar in which the pre-Islamic Arabs used to see evil omen. So, Islam came and invalidated such beliefs.
Sahih* (Authentic) *Hadith	A *hadith* whose chain of transmission has been transmitted by truly pious persons who have been known for their uprightness and exactitude; such a *hadith* is free from eccentricity and blemish.

Salaf	This term refers mainly to the early Muslims; namely, the Prophet's Companions, their Successors, and their Followers. It also includes everyone that follows their footsteps until the Day of Judgment.
Salafi	Of or related to the *Salaf*
As-Sayyid	It is one of the Beautiful Names of Allah, which refers to the verity that Allah is the One Who dominates the affairs of all His creation.
Shari`ah	The Islamic Law
Sunnah	This term refers to whatever has been ascribed to the Prophet (PBUH); his sayings, his acts, and his approvals, in addition to all the reports which describe his physical attributes and character.
***Sura* (Qur'anic Chapter)**	Any of the 114 chapters of the Qur'ân

T

Tabi`i*; pl. *Tâbi`is	Successor of a Companion; a person who witnessed a Companion of the Prophet (PBUH), i.e. one of those who belonged to the first Muslim generation after the Prophet (PBUH).
Tâghût	The term is originally derived from the Arabic verb, '*Taghâ*' meaning 'to exceed proper limits.' Contextually it refers to Satan, and false objects of worship such as idols, heavenly bodies, spirits, human beings, and to whoever exceeds the legal limits.
Tamattu` Hajj	The type of *Hajj* in which a pilgrim assumes *ihrâm* for performing *`Umrah* during the months of *Hajj*, and then after performing *`Umrah*, the pilgrim assumes *ihrâm* for performing *Hajj* in the same season.
Tashahhud	A pillar of prayer in which a certain invocation is recited at the middle and/or end of the prayer while sitting.
Tawhîdul-Ulûhiyyah	Maintaining the Oneness of Allah's Divinity; (The belief that no one deserves to be worshipped except Allah) means that all kinds of worship should be directed to none but Allah. The Arabic word *Al-Ulûhiyyah* means worship and the word "*Ilâh*" means 'the Worshipped One.'

Tawhîdur-Rubûbiyyah	Maintaining the Oneness of Allah's Lordship, the belief that Allah Alone is the Creator of the whole universe and its Designer, and that it is He Who gives life and causes death. Besides, it also entails belief that Allah is the Provider, the Powerful and the Firm Possessor of strength.
The Two Testifications of Faith	Saying, "I testify that there is no deity but Allah and that Muhammad is the Messenger of Allah."
Tiwalah	A form of magic allegedly used to endear a woman to her husband.
Tiyarah	A form of divination; reading the future in the omens of nature
Trustworthy	This is one of the forms of validating a narrator.

Z

Zakâh	*Zakâh* is an annual expenditure for the benefit of the Muslim community, primarily to help the poor, required from those Muslims who have excess wealth. Paying *Zakâh* is one of the five main pillars of Islam.